

• Supplement to the Catalogue

OF THE

Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

(VOLUME II)

By

MAULAVI ABDUL MUQTADIR

Khan Bahadur

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AND

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1933

CALCUTTA
BAPTIST MISSION PRESS

7.15

PREFACE

THIS VOL. XVI of the Banipur Catalogue is the second of the two supplementary volumes that it was found necessary to add to the eleven volumes in which the Persian MSS were catalogued. It contains the notices of 345 works and treatises (MSS Nos 2007-2351). It adds a thirteenth to the twelve volumes that have been published as the catalogue of the Persian MSS.

It would be to show a very narrow spirit were the writer of the preface to this volume to say nothing but of it for when Khan Bahadur Abdul Muqtadir laid down his pen after writing the last word he had finished a labour that began as long ago as 190, or to count also the period of training under Sir Denison (then Dr) Ross for the great work when he compiled the *catalogue raisonné* of the Persian MSS in the Calcutta Madrasah as long ago as 1903.

The fact just spoken of connects the Khan Bahadur in one's mind with Warren Hastings for it was to him that the Calcutta Madrasah owed its foundation. In that he has catalogued the Persian MSS at Bankipur he is associated in one's mind with another great Indian administrator Lord Curzon for it was to his initiative a man to whom the call of a great library was little less stirring than the call of his country in danger is to a patriot that we owe the Bankipur Catalogue.

The work begun at Bankipur in 190, presently bore fruit in a volume devoted to the Persian poets from Firdausi to Hafiz. What this meant as a contribution to Persian scholarship is certainly not even yet known in India as it ought to be those know it best who are familiar with the late Professor Browne's great history of Persian literature and who have learnt from its pages how great a debt Professor Browne owed to Khan Bahadur Abdul Muqtadir. The publication of the volume drew from the famous German historian of Arabic literature Brockelmann the words: Permit me to express my astonishment at the masterly manner in which the unknown compiler Abdul Muqtadir has produced the work. That was the right word to use—*astonishment*—for up to that moment India had not sent Europe in a language that Europe could read any work on Persian literature for a moment comparable with Abdul Muqtadir's volume or had sent Europe in any language that the Orientalists

can read, if no one else can in Europe. If, as was true, until the appearance of the Khan Bahadur's volume on the Persian poets he was an 'unknown compiler', he has been well known ever since to all those in the world, wherever found, whom Arabic and Persian studies interest. It would not be fitting to pass over the part in the achievement of Sir Denison Ross, for he not only trained Abdul Muqtadir for his work as a cataloguer, but during the first decade of the work his was the inspiring and directing spirit.

There may in some minds be the regret that the first volume did not appear at an earlier date, and that its publication was not followed by that of each of the other volumes at a shorter interval than the historian of the work has to record. There are some departments of labour in which the world becomes more exacting as time goes on. The aptest illustration to use is the dictionary. A Dr Johnson, in the XVIIIth century, will compile a dictionary of the English language, with little assistance and in a number of years that are not long to count, but when, in the following century, a new dictionary of the language is undertaken, as the world expects it to be a much better dictionary, not one but several lexicographers are set to do the work, and far from their being expected to take less time than Dr Johnson over the work, they are allowed say, five years to his one. So it is with catalogues of MSS. When cataloguing the Arabic MSS at Berlin occupied Professor Ahlwardt from 1887, or earlier, to 1900, a standard was set that no cataloguer of a later date was to fall below. Each was expected to exceed it. It is that expectation of the world, a legitimate one, that leads to the catalogues of our generation taking longer to compile. If that fact is rightly estimated, and if, further, it be remembered that the climatic conditions of a station in the plains of Upper India are far less favourable to work than those of Berlin, it will not seem right that we should cloud our gratitude to Abdul Muqtadir with a regret on any score of time. Moreover, to add the detail, if this preface be written on this day of June, 1933, the volume to which it is the preface was finished as long ago as 1930.

J A CHAPMAN

THE STATE LIBRARY, RAMPUR STATE

June 16, 1933

PERSIAN MANUSCRIPTS.

PHILOLOGY GRAMMAR

No 2007

fol 7 lines 14 size $6\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

حواں مولی

JAWÂN MŪ'Î

A grammatical tract on Arabic irregular verbs For another copy see No 1494

Beginning —

حە ئەبە سە مولى اى ناموز الح *

Written in ordinary Ta liq

Not dated 19th century

Scribe سید نجف علی

The scribe Sayyid Najaf Ali is probably identical with the well known grammarian several of whose works are included in the مجموعه صرف (Nos 1460-1504)

PERSIAN DICTIONARY.

No. 2008.

foll 320, lines 25, size $12 \times 6\frac{1}{2}$, 9×4

برهان قاطع

BURHÂN-I QÂTÎ.

A slightly defective copy of Muhammad Husayn's well-known Persian dictionary *Burhân-i Qâtî*, composed in A H 1062 = A D 1651
See Nos 802-803

The copy is defective at the beginning, and the first twelve *Guftân*, together with the earlier portion of the thirteenth are missing
It opens with an explanation of the word *ساب*, corresponding with fol 320^r, line 2, of No 802

ساب نامتای فرسه ، بر وزن ساب بمعنی ~ واندن و حواب کردن *

Written in a hasty Nasta'liq within gold and coloured borders

Dated Tuesday, 18 *Dulhijjah*, A H 1105

Scribe الله بن سعد الله مدرس

The MS is worm eaten and in a damaged condition

ARABIC-PERSIAN DICTIONARY.

No. 2009.

foll 205, lines 21, size $10\frac{1}{2} \times 6\frac{1}{4}$, $8 \times 4\frac{1}{4}$

سامی فی الاسامی

SÂMÎ FIL ASÂMÎ.

A classified vocabulary of Arabic words and phrases explained in Persian

Author Abul Fadl Ahmad bin Muhammad bin Ahmad bin Ibrâhîm ul-Maidânî un-Nîsâburî ابو الفاضل احمد بن محمد بن احمد بن ابراهيم
المايداني النيسابوري

Beginning —

الحمد لله الذى لنعم امرة دون حمدة ولا نبلغ وصف كنهه وده
و مكددة الح *

The author a distinguished philologist and grammarian was a native of Nishapur where he died in A H 518=A D 1124 His other works are *برقة الطرف المصادر - كتاب الامودج فى النحو كتاب مع الاعمال* etc For his life see *Mir at ul Janan* fol 299^b *Buḡyat ul Wu at* fol 121^a *Ibn i Khallikan* De Sine vol 1 p 130 *Quatremere Journal Asiatique* vol 1 p 177 *Broel* vol 1 p 289 etc For other copies of this work see *Brit Mus Sup* No 85 *Leyden Cat* vol 1 p 76 2nd ed p 66 *Paris Cat* (old) No 1334 *Casiri* No 598 *Derenbourg Escorial* No 601 *Houtsma* No 2745 *Lagarde Persische Studien* p 58 *Khedive's Library* vol iv p 173 etc See also *Haj Khal* vol iii p 573 Litho graphed at Tihiran with the *Sair ul Adab* of *Ṣalibi* and other treatises

In the preface the author dedicates the work to *Shams ul Kuttāb* *Abul Barakat Ali bin Masud bin Isma'il* who according to the author's own statement was the most learned of his disciple and the pride of his master

The work is divided into four *Qism*, subdivided into *Bab* and *Fasl* as follows —

Qism I fol 4^b in four *Bab*

القسم الاول فى السمعيات و ما يناسبها يستعمل على خمسة ابواب *

Qism II fol 20^b in twenty seven *Bab*

القسم الثانى (الغالب الثانى wrongly written as) فى اصناف النحوان ثل

على سبعة وعشرين بابا *

Qism III fol 163^b in five *Bab*

القسم الثالث فى آانار العلوية يستعمل على ٥ ابواب *

Qism IV fol 177 in six *Bab*

القسم الرابع فى آانار ١١ ١٥ و دواعينا مستعمل ابواب *

The preface is followed by a list of the contents fol 4^a

The date of completion of the work given at the end fol 205^a is 14 Ramadan A H 497=A D 1103

A subscription at the end, by an anonymous author, says that the work is an abridgment of the original, and that he completed it on the 27th of *Sha'bân*, A H 672 = A D 1273

Written in ordinary *Nasta'liq* within coloured borders.

Not dated, 18th century

The title-page contains a seal bearing the inscription لسان
الاطمان معمود الدولة مشي معمود معدر عليكان بهادر

ORNATE PROSE, INSHAS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS.

No. 2010.

fol 155, lines 17, size $12\frac{1}{2} \times 8$, $8\frac{1}{2} \times 4\frac{1}{2}$

جُزْئًا ، و كَلِّيًا ،

JUZ'İYÂ'Î WA KULLİYÂ'Î.

Discourses in prose and verse, on the human body, which is considered as the noblest of God's creations, with a mystical explanation of all its single parts

Author *Diya ud-Din Nakhshabî* صياء الدين نكشي

Beginning

تحميد حميد احد كه ول هو الله احد الله الصمد حطئة احدى
وصمديه اوسه الح *

The two opening lines of this copy are omitted in some copies

Diya ud-Din Nakhshabî (d A H 751 = A D. 1350) has already been mentioned in connection with his popular work *Tâtî Nâmah* (see Nos 728-729)

Other titles given to the work are *ناموس اكر* (see the colophon) and *چل ناموس* on account of its division into forty sections termed *ناموس*, each of which treats of a particular part of the human body, as follows

1 موی, hair, on fol 9^b

2 سر, head, on fol 13^a

- 3 دماغ brain on fol 16^a
- 4 پیشانی forehead on fol 19^a
- 5 ابروی eyebrow on fol 21^a
- 6 eyelid on fol 24^b
- 7 عرۃ eyelash on fol 27^b
- 8 چشم eye on fol 29^b
- 9 تارۃ, on fol 33^a
- 10 بینی nose on fol 39^b
- 11 رخساره cheek on fol 41^b
- 12 گوش ear on fol 47^b
- 13 ترس on fol 52^b
- 14 خط down on the face beard on fol 53^a
- 15 لب lip on fol 55^a
- 16 دماغ mouth on fol 60^b
- 17 دندان teeth on fol 63^b
- 18 زبان tongue on fol 68
- 19 چن chin on fol 71^b
- 20 روی face on fol 74^b
- 21 مال mole on fol 78
- 22 گلو throat on fol 80^b
- 23 گردن neck on fol 88^a
- 24 بک back on fol 90^a
- 25 استخوان bones on fol 93^a
- 26 بازو arm on fol 96^a
- 27 رگ vein, on fol 99^a
- 28 خون blood on fol 104^b
- 29 دست hand on fol 108^a
- 30 انگشت finger on fol 110^b
- 31 ناخن nail on fol 114^a
- 32 سینه breast on fol 117^b
- 33 دل heart on fol 121^b
- 34 روح (Ethé Ind Office No 2034 has روح) soul on fol 127

- 35 پهلو، side, on fol 132^a
 36 شکم، belly, on fol 135^a
 37 کمر، waist, on fol 139^a.
 38 رانو، knee, on fol 141^a.
 39 ساق، leg, on fol 144^b
 40 پای، foot, on fol 147^b

Each *Nâmûs* ends with a *Gazal* by the author in praise of the part of the body treated in that section

According to the preface in the British Museum copy (Reiu, p 740), the work was composed during the reign of Qutb ud-Dîn, whom Rieu identifies with Mubârak Shâh K̲h̲al̲j̲î (A H 717-721=A D 1317-1321)

The name Qutb ud-Dîn Mubârak also appears in the subscription of our copy, but in the following concluding lines the date of composition of the work is distinctly given as A H 730=A D 1329

بسم رب رح عالم چ و این حال
 رهبر همدوسی بود آن سال

For other copies see Ethé, Ind Office Lib Cat, No. 2034, A S B Cat, Nos 335-336, etc

Written in ordinary Nasta'liq

Dated 9 D̲ulqa'd, A H 1257

No. 2011.

fol 39, lines 15, size 7×4, 4¹/₄×2¹/₄

(رقعا)

(RUQA'ÂT.)

A small collection of letters, without title, preface, or author's name, relating to the time of Sultân Husayn Bâiqarâ of Persia (A H. 873-911=A D 1468-1505)

Beginning

عالم حضرت گردون بسطه، ملک رفعة، بهرام صفوت بر حدس

طالع، ناهند عسوف، مورشد، مدرک، الحج *

The collection consists for the most part of letters written by Sultan Husayn. Some of these letters are not distinguished by headings or rubrics. Those that are headed are addressed to the following persons —

Rustam Beg foll 10^a 16^a

Sultan Ahmad Mirza fol 11^b

Jami foll 12^b-14^a

Ikhwajah Abd Ullah fol 11

Nur Ali Beg fol 15^a

Ya qub Beg fol 17^a

Farrukh Yasar King of Shirwan fol 19^a

The copy ends with an edict of Sultan Husayn

It is to be noticed that several letters of the abovenamed Sultan Husayn addressed to the aforesaid persons are included in Rieu's copy of Abul Qasim Iwaghi Haydar's *جامعہ مراسلات اولوالعقاب* see Rieu i p 389

Written in good Nasta liq

Not dated 16th century

A seal bearing the inscription *وما يوفى الا بالله* and dated A H 927 is found on foll 10^b and 11

No 2012

foll 13 lines 15 size 7×4 5×2½

خطہ مربع ناستائی

KHUTBAH-I MURAQQA'-I PÂDISHÂHÎ

An introduction to the royal Muraqqa .

Author Abul Fadl *العصلي*

Beginning —

سکدہ محمد ابوبی یقین فلم بعدہ متردد الحج *

This is a piece of refined prose written in praise of the Muraqqa of prince Salim (afterwards the emperor Jahangir) by Abul Fadl, the celebrated prime minister and historian of Akbar. The introduction contains a short history of calligraphy and the writer mentions the names of distinguished calligraphers who had flourished at different times from the earliest down to his own time.

Written in good Ta liq

Not dated 19th century

The title page contains the seal of one *من اسد الله*

No. 2013.

fol. 141, lines 9, size $10\frac{3}{4} \times 6\frac{3}{4}$, $5\frac{3}{4} \times 3\frac{1}{4}$

مکانبا ، علامی

MUKÂ'1'ABÂ'1'-I 'ALLÂMÎ.

The first *Daftar* of Abul Fadl's letters, corresponding with fol. 1^b-31^a of No 867

Beginning as usual

گونا گون بدایش مر داد دربرا الح *

Written in ordinary Ta'liq with copious marginal notes and interlinear glosses within coloured borders

Dated Ahmadâbâd, Gujarât, A H 1076

No 2014.

fol 186, lines 15, size $8\frac{3}{4} \times 4\frac{3}{4}$, 7×3

مکانبا ، علامی

MUKÂ'1'ABÂ'1'-I 'ALLÂMÎ.

A defective and incomplete copy of Abul Fadl's letters See No 867

The MS abruptly opens thus in the middle of the first letter of *Daftar* I, corresponding to fol 4, line 20, No 867

..... وسیع و ولایتی اسه ، آبادان ، بیکی ار دادگران فرمان

پدیر ، پرده آید الح

and breaks off with the following words in the middle of the letter addressed to Shaykh Abul Khayr, corresponding to fol 69^b, line 15 (*Daftar* II)

الله تعالی آن گرامی برادر را در حماده ، الطاه ، بیکران حود

داشته گونا گون مراداد رساد (رسادک) امروز متوجه مدرل *

The second *Daftar* begins on fol 76^b.

The letters are not distinguished by headings or rubrics

Written in ordinary Ta'liq

Not dated, 18th century

آداب عالمگیری

ĀDĀB-I 'ĀLAMGĪRĪ

A collection of official letters state papers and documents written by Munājil ul Mamalāt Shaykh Abul Fath entitled Qabil Khan مصلی الممالک شیخ ابوالفتح مغالب بناله خان in the name of Aurangzib collected by Sādiq Muttalibī مصلی مطلقى

Beginning —

حدا بد عالم حکم حد بد بدس سکن آرس ا نکدام مریه سکتوی
سدش کم الم *

We learn from the p eface that Sādiq who calls himself a native of Sirhind compiled the work at the request of his son Muhammad Zaman adding to it an account of the events which took place immediately before and after the death of Shah Jahan He also added he says some letters written by himself in the name of Prince Muhammad Albar (d A H 1115=A D 1703) to Aurangzib and other nobles of the court According to a note found at the end of the British Museum copy (see Rieu i p 399) Sādiq died on the 1st of Muharram A H 1129=A D 1716

Qabil Khan of Tattah the writer of the letters was attached to the services of Aurangzib before his accession He retired from office in the second year of the reign and died in the fifth See Masir i Ālamgiri p 26

For further particulars of the work see Elliot's Hist of India vol vii p 135 Ethic Ind Office Lib Cat Nos 371 372 See also Mackenzie's Collection vol ii p 205 The work has been repeatedly lithographed in India

The contents of the work have been described in Rieu loc cit

A fairly correct copy Written in clear Ta liq

Not dated 18th century

A seal of the library of the College of Fort William found at the beginning and end of the copy shows that the MS once belonged to that library

The following note on the title page says that the MS was presented to the Government Library (that is to say the Fort William College Library) by Swinton Sahib on the 11th of October 1820 —

این نسخه آداب عالمگیری بتاریخ یازدهم ماه اکتوبر سده ۱۸۲۰ هجری
سؤنن صاحب ، در کتبخانه سرکار هدیه دادند *

Another note on the same title-page, recording the purchase of the MS, is dated 19th Rabî' II, A H 1150

No. 2016.

fol 116, lines 15, size $9\frac{1}{4} \times 6\frac{1}{2}$, $8 \times 4\frac{1}{2}$,

کلاما ، طبعا ،

KALIMÂ'Î-I 'Î'AYYABÂ'Î.

A collection of notes and orders written by Aurangzîb in the latter portion of his reign, arranged and edited by 'Inâyat Ullah Khân in A H 1131=A D 1719

Beginning

الہی از قلم شکستہ و زبان مستہ کہ آید کہ ساس و ستایس حداب
کدی را ساید الح *

The editor 'Inâyat Ullah Khân, son of Mirzâ Shukr Ullah, was the favourite secretary of Aurangzîb. He traced his descent from Sayyid Jamâl of Nîshâpûr. He came to India during the reign of Aurangzîb, who at first appointed him court chronicler, and subsequently favoured him with high *mansabs* and distinction. After Aurangzîb's death 'Inâyat Ullah continued to enjoy favours from the emperor's successors. He died in A H 1139=A D 1726. See Ma'âsir ul-Umarâ, fol 65^b (No 657)

The work contains, not fully written out letters, but only brief instructions, orders, and points which Aurangzîb dictated to his secretary 'Inâyat Ullah Khân for inclusion in the formal letters to be written in the emperor's name. The same writer also edited a similar collection of the emperor's notes and orders, entitling it احکام عالمگیری (see the following No). Referring to these two collections the author of the Ma'âsir ul-Umarâ, *loc cit*, observes thus

احکامی کہ بواسطہ او بعام نادرشہراده و امرا صدور یافت ، فراہم
کردہ احکام عالمگیری موسوم ساخته و شقہ های دستخطی نادرشہ دیر
مع کردہ کلاما طیب نام گداستہ ہر دو نسخه متداول اس ، الح *

Collections of Aurangzib's letters with separate titles are several in number but usually some letters of one collection are to be found in another. One of these was printed in Lucknow A H 1260 under the title of *رعات عالمگیری* and in Lahore A H 1281 under the title of *رعات عالمگیری*.

For other copies of the *کتاب رعات* see Rieu i pp 401 and 1087
 Ethé Bodl Lib Cat Nos 248-251 Ethé Ind Office Lib Cat Nos 373 374
 Buhar Lib Cat vol i No 272 A S B Cat No 282 etc
 See also Elliot Hist of India vol vii p 203

The present copy copied from the Rampur State Library MS was presented to this library on 19th December 1921 by Prof Sir Jadu Nath Sarlar who at the end remarks that the copy is incomplete

Written in ordinary Ta liq

Not dated a quite modern copy written only a few years ago

No 2017

foli 294 lines 15 size $9\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

احکام عالمگیری

AHKÂM-I 'ÂLAMGIRÎ

Another collection of notes orders and short letters of Aurangzib similar to the one noticed in No 2016 and likewise relating to the last decade of Aurangzib's reign edited by the same Inayat Ullah Khan

The MS is defective towards the beginning and neither the editor's name nor the title of the work is given in the work. In an endorsement on the binding it is called *احکام عالمگیری*. In the Ma asir ul Umara fol 60^b (No 607) the work is ascribed to Inayat Ullah Khan bin Mirza Shukr Ullah

The copy without a preface opens abruptly thus with a letter to Shah Âlam Bahadur Shah before his accession to the throne —

د بدولا ار دوشده محمد اسلم حان معروض نسگاه فلک اعلا

کردند الح *

Written in a hasty Ta liq within coloured borders

Dated Shah Jahanabad the 19th regnal year of Muhammad Shah (A H 1150)

Scribe عبد العنی

A seal of اشرف علی, dated A H 1188, is found at the end of the copy

The name 'Syud S Nawab', probably Sayyid Safdar Nawwâb of Patna, is found on the title-page

No. 2018.

fol 21, lines 9, size $8\frac{1}{4} \times 6\frac{1}{2}$, $4\frac{1}{2} \times 2\frac{3}{4}$.

کدخدائی حسن و عشق

KAD KHUDÂ'Î-I HUSN WA 'ISHQ.

The 'wedding of beauty and love' by Ni'mat Khân 'Âlî (d. A.H. 1121=A.D. 1709) See No 371 (fol 336^a)

Beginning as usual

حدید ، ع ، و سند زیہ ، دیام الح *

Written in minute Shikastah within coloured borders, with an illuminated head-piece

Not dated, 19th century

The original folios have been placed in new margins

No. 2019.

fol 97, lines 15, size $8\frac{3}{4} \times 4\frac{1}{4}$, $5\frac{1}{2} \times 2$

چار عنصر

CHÂR 'UNSUR.

The well-known Châr 'Unsur of Mirzâ Bîdil (d. A.H. 1133=A.D. 1720) See No 381 I

Beginning as usual

حدوددا ربان معدور الح *

The MS comprises only the first of the four 'Unsur, corresponding to fol 1^b-36^a of No 381 I

Written in beautiful minute Nasta'liq within coloured borders

Not dated, 19th century

A note on the title-page says that the MS once belonged to one Irâdat Ullah, who made a gift of it to one 'Abd ul-'Azîm.

No 2020

foll 153 lines 27 size $20\frac{1}{4} \times 12$ $14\frac{1}{4} \times 6\frac{1}{4}$

روزنامچہ رنجیت سنگھ

RŪZNĀMCHAH-I RANJĪT SINGH

This work entitled at the beginning روزنامچہ مهاراجہ رنجیت سنگھ or The Diary Bool of Maharajah Ranjit Singh Bahadur is in fact a history of Ranjit Singh dealing with his warlike exploits and other events connected with his life

Beginning —

صافہ انسب مسمرہ و انسب اسب مسمرہ کہ بعد از انقلاب
ادوار روزگار الح *

The work begins with the birth of Chharat Singh the grand father of Ranjit Singh and is brought down to Sambat 1886=A.D. 1829

Contents —

Chharat Singh fol 1^aMaha Singh (in the MS Man Singh ماسنگہ) fol 5^bRanjit Singh fol 6^b

The author who does not reveal his name at the beginning was evidently in the service of Ranjit Singh. He was an eye witness of most of the events he narrates and occasionally refers to the services he rendered to the Maharajah (see foll 94^a 114^a 115^a 133^b etc). In the heading on fol 115^a it is said that in 1881 Sambat the author of this history was sent to bring Mir Gulam Ali but in the narrative under the same heading it is said that Lalah Mohan لاله موہن was ordered by the Maharajah to go to Multan and bring Mir Gulam Ali with respect and honour to the Maharajah's court. On the strength of this statement I am inclined to hold that the name of the author is Lalah Mohan.

Written in ordinary Ta liq

Not dated 19th century

SCIENCES. ENCYCLOPÆDIAS.

No. 2021.

fol 453 lines 17 size $12\frac{1}{2} \times 7$, $9 \times 4\frac{3}{4}$ ‘

دُرَّةُ النَّاجِ لَعْرَةُ الدُّنْيَا

DURRA'U' U'I'-I'ÂJ LI-GURRA'U'
UD-DUBÂJ.

A defective and hopelessly confused copy of Quth ud-Dîn Shîrâzî's (d A H 710 = A D 1310) well-known encyclopædia of philosophical sciences See No 906

Folios have been misplaced in many places and a large number are missing The first folio bears the original mark 209 the tenth 292, and so on

Beginning on fol 17^b

اگرچه برصمیر ارباب (ارباب) گیاسه ، (کداسه) و خاطر اصحاب

مراسه ، السج .

Spaces are left blank in many places

Written in ordinary Nasta'liq with corrections and marginal emendations The copy is full of clerical mistakes

Not dated , 18th century

No. 2022.

fol 356, lines 24, size 16×11 , $15 \times 8\frac{3}{4}$

گلشن صادق

GULSHAN-I SÂDIQ.

An incomplete copy of a vast and rare encyclopædia treating of almost all the branches of Muhammadan literature, sciences, and arts

Author Shakir Khan bin Nawwab Shams ud Daulah Lutf Ullah
Ishan Sadiq Bahadur Mutahawwir Jang ساگر خان بن نواب شمس الدوله
 لطف الله خان صاحب سا و معمر جنگ

Beginning —

حمد و ستایش هادی را که گمراهان را هدایت و سارس و ستایش را از
 سرگردانی بردارد و فصل خودش و جمعیت ابناء معمره حانی
 مدرسہ الدائم *

The author the fourth of the six sons of his father was born according to his own statement fol 26^a at Panipat on the 27th of Safar A H 1128=A D 1716 for which year the words ساگر بعدا form a chronogram. He also wrote a history of the reigns of Muhammad Shah and his successors down to the second year of Shah Alam's reign A H 1174=A D 1760 (see Rieu i p 279). Muhammad Ali Khan son of the author's second brother Hidayat Ullah Khan wrote a general history of India from the earliest times to A H 1211=A D 1796 entitled بحرالمواج (see No 544). Shakir Khan states on fol 2^b that his father was born in A H 1077=A D 1666 and died A H 1165=A D 1752 at the age of eighty eight.

The author commenced his student life at the age of five and was placed under the tuition of Hafiz Rustum. At the age of fifteen he with his brother Fakhir Khan entered the service of Muhammad Shah. He was married in the twenty first year of the emperor's reign and later on took another wife. He enjoyed the warm favour of the emperor and like his father was honoured with the title of Sadiq Nil-nam. An account of the author's life given in scattered form can be found in the present work.

According to the index and the list of contents occupying eighteen folios at the beginning the entire work consists of fourteen Khayaban حنايان each subdivided into numerous حسن and باري but unfortunately the present copy breaks off towards the end of the sixth Khayaban.

The six Khayaban are as follows —

I fol 2^b

حنايان اول مقدمه بها حسن و جعل و شش تا مي مستمل
 كعب روح و حال و نفس ناطقه و بدن و احب و ممكن و ممدوح و بدن
 اسمي و طهور و عوالم مختلف و بدن نفس طبعي و بدني
 و حيواني و فواي سرى و دنان حلق انسان و بدن نعلن روح و عالم

و حکم ، تعلق روح و تمذیل پادشاهی راددن او تعالی و بهمرسیدن حیوان
و معادن و نبات از استحکاله اربع عناصر و بهمرسیدن موالید نلایه و کیفیه ،
تولید حدین و تشریح اعضا و بیان اعضاء مرکبه و کفیه ، مراج حدود و
تولد خود و بدان فداوه خود و فیاوه عوام و علامات امارات مراج و علامه ،
طبیاع اربع عناصر و کیفیه ، ساکنان سموات و کفیه ، ایام ولیالی و کفیه ،
ناب و انحصاص کواکه ، و سحاب و هاله و فوس و مرج و خاصه سیاره سده
..... قطه ، شمالی و اسدک شهور ورس و روم و عرب و تاتر هر سال
و کیفیه ، وصول و تاثیر حبه ، و کسوف ، و زلزله و ستن چوک ، و تقسم
زمین ، افایم بتکرار سنین و بدان شداحتن حال مریض
و رکینامه و بیمار نامه هفته و تعویبات آن و بیان دسه ، خود تا صورت
ملک ، علی و ملازمه ، پادشاه و ادوا گردیدن خود و بیان کتخدائی خود
و بیان آداب و صفات نکاح و آداب رندگانی نارنان و بدان حسن اوقات
مداشرت و بدان کتخدائی دوم و دسه ، مادری برورداران محمد ناگر
خان و امتیاز خان و رو گردانی دیوان والد تنکچند نام و کفیه ،
براستن و ادعیه خواندن خود و کفیه ، خویش و غیره *

II fol 58^b

اینان دوم مدغم به چهار چمن و سی و یک ناریکی در عبادات
مستملر بیان بر راستن صبح و خواندن ادعیه و آداب طهارتخانه و سر
طهارت و احکام وضو و احکام و مکروهات وضو و احکام تنم و احکام غسل
و افسام غسل و بیان نمازهای واجبی و آنچه بدان تعلق دارد و نماز
عیدین و جمعه و نمازهای ندر و عهد و سوگند و اجاره و نماز توبه و نماز
موتیه والد و نماز هدیه میوه ، و توصیه ، و ترعیه ، نماز و تهدید نگداردن نماز
و نماز شش ، قدر و طریق یافتن آن و نماز عروه و شش ، نرات و نماز خسوف ،
و کسوف ، و سر نماز و پیدا کردن علاج دل و حقیقه ، و ادکار و دعای
آزری چهار شده و دعای روز و نماز سه ، تونگری و طله ، روزی و بیان

زوره های واحسی و انچه بدان تعلی دارد و اسرار زوره و بدان حج و اه
ان و بدان دكوة و شرط و احناس دكوة و مستحقان ان *

III fol 83^a

حدائیل سوم در معروف ناری عر اسمہ مہ م نہ پنج حمی و سی
نارنکی در بدان معروف نارنعالی و حکمت بدادش اندا و احتیاج ا
بدان ۱ ۱۱۱ ران از اندای حصرت ادم صعی ابو الدسناح
رسول معقول علیهم السلام و بدان احوال حصرت رسالت بدنا و بدان
ادبان و سبب حتم بدوت و بدان کنعنت ارواح مطهرات و بدان ح
صحانه های دیگر و معجزات ان سرور و معجزه جسم مطهر رسول اکرم
السلام و بدان حوازی درارده امام علیهم السلام و ما بتعلی بها *

IV fol 132^a

حدائیل چهارم مدعسم بر چهار حمی و سی و هشت نارنکی در
احوال بزرگان دس ناعمی و تبع ناعمی و حصرات بزرگان همد و بدان ا
حصرت عوب الدعلی شمع محی الدس عند القادر حدائی رعی الله
ر سبب مادری و بدری انسان و دمار و وظائف فادریه برای ان ول مطا
یازده کامی و بود و نه نام عوبده و اوراد انسان و بدان احوال
العارفات و عنرها *

V fol 201^a

حدائیل پنجم مدعسم بر پنج حمی و سی و هفت نارنکی در
ادعیات و اوراد و وظائف د حصول مطالعات و ادعیات دبع امراء
بلند دبع اسب بدو بدری و اسناد اسمی اصحاب ۲۰ و ادعیه ک
ملوک و مساعده انوار النبی و ۱۰ ارواح و حصول ادیب دانعال
اسون ۱۰۰ (هفصه) و اسون حصرت شاه شرف الدس بحی مد
و دعای ناحتامه و طریق خواندن سورۃ مرمل و کده ای سعادت و ه
دیگر و پنج گنج و ادعیات اسماء حنیف و ادعیه ملاقات از اح اندا و

و صحنه و عریضه الملکوت و اسماء الله و دعوت حرره ، تهجی
و چهل اسم معظم و دعوت دعای کدرة و دعوت سدفی و دعای اعتصام
و ضوابط ایام هفته و دعای بسم و دعای فرشته و رد سحر و رد دعوت و طریق
کسیدن اربعین و ترتبه ، خواندن آیه الکرسی و غيرها *

VI fol. 249^a.

حایان بنسب مقدس بر دنج چمن و شمس ، و دنج تاریکی در
معتقدات و فریاد هفتاد و سه گروه و احوال دهریه و بیان چهاریدرو
چهارده خانواده و احتیاج مرید متقدم شیخ و کنیه ، مکاشفات و
مساهدات و تجلی ذات و صفات باربتهالی و حقیقه ، دنیا و آخرت و
معرفه ، صوفی و متصوف ، و تغییر و ملامتی و فرق بینهم و بیان آنکه صوفی
از کی و از کجا بر آمده اند و کدعه ، توحید و فرق میان وایح عینی و
خواب و فرق میان معجزة و کرامه ، و استدراج و نبات کرامه ، اولاد و
انواع کرامات و کدعه ، نفسها و کدعه ، دین همدان و اوتار و بیان
تحقیق حدود و مناظره های مذهبه ، امامده و حقه و بیان آیات قرآن
و حدیث ، های ندوی که در شان شاه دکه ، وارد است ، و بیان حقه
تقسیمه و تحقیقات آن و عقاید دین عدسویان یعنی دصارا و غيرها *

The MS breaks off with the heading of the thirty-first تاریکی of the fifth چمن of the sixth *Khryâbân* thus

تاریکی سی و یکم از چمن پنجم از حیایان بنسب در بیان اعتقاد
دصارا * . . .

The contents of the remaining eight *Khryâbân*, as given at the beginning of the copy, are as follows

(*Khryâbân* VII) History of the early Kings and Râjahs, the genealogy of the Timurides down to *Shâh 'Âlam* and the history of *Nâdir Shâh*

(*Khryâbân* VIII) Art of reading the Qurân, astronomy and astrology, rhyme and prosody, music, fannery, falconry,

geomancy archery cookery magic interpretation of dreams etc etc

(*Khayaban IX*) Modes etiquette and observances for private and public life ways of taking the omen from the Diwan of Hafiz recipes charms divination etc

(*Khayaban X*) Account of the author's ancestors and relatives his father's life

(*Khayaban XI*) Anecdotes and fables poetry and ornate prose account of the downfall of the Mu'al empire in India praise of the tomb of Khwajah Balhtyar Kaki account of Khwajah Basit the china root and its uses medicine veterinary process of removing paints and spots from clothes etc

(*Khayaban XII*) History of Muhammad Shah's reign and the invasion of Nadir Shah names of distinguished Amirs scholars saints Rajahs high officials physicians poets calligraphers astronomers etc

(*Khayaban XIII*) Rules and regulations relating to the salaries of *Mansabdars* branding of horses measurements etc etc

(*Khayaban XIV*) Hindī literature viz Kabit Dohrah Champu etc riddles enigmas etc etc

Regarding the date of composition of the work the author says fol 26 that it is obtained by prefixing the word احوال to the *Tarikh* of his birth سائر بعدا i e $46 + 1128 = (A H) = 1174 = A D 1760$ By this the author probably means the year in which he commenced to write this exhaustive work for the scribe of the copy to whom we also owe the index gives two chronograms at the end of the index expressing the year $A H 1187 = A D 1773$ as the date of completion of the work

A copy of the work containing like the present only the first six *Khayaban* is noticed in Ethe Ind Office Lib Cat No 2228 under the ambiguous title Hadiqah i Hadiq i Ganjina i Sadiq On fol 2 of the present copy the author distinctly says that he gave the title of Gulshan i Sadiq to his work وان را نگلسی صادق نام نهادم

Written in a hasty Ta l q

Not dated 18th century

The following note in the handwriting of the donor found at the end of the index says that the Library acquired the copy on 23 Ramadan A H 1302 —

تاریخ ۲۳ شهر رمضان المبارک ، سنہ ۱۳۰۲ ہجری نبوی صلعم داخل
کتابخانہ معین شد - حرره حداد بخش ابن مولوی محمد بخش خان
مرہوم *

No. 2023.

fol 55, lines 15, size 10×6 , $7 \times 3\frac{1}{2}$.

عجائب المکتوبہ

‘AJÂ’IB UL-MAK’I’ÛB.

A work of an encyclopædic nature, with a curious mixture of heterogeneous matter, treating of the creation of the world, the sublunar and superlunar matters, Âdam, the angels, the soul, the *Jinn*, the day of resurrection, etc etc, based on the Qurân and traditions

Beginning

حمد و سباس بدرون ارحد و فباس حداددیرا کہ اول اورا اندا
دسہ ، و آرش را ایتما نہ الحج *

The author, who does not reveal his name, divides the work into sixty-five short *Bâb*, enumerated at the beginning

Folios are misplaced in several places The right order seems to be 1—9, 24, 10 23, 41, 25—40, 42 55

There is a lacuna after fol 42, the portion missing being the latter part of the 47th *Bâb* to the end of the fifty-first

Written in ordinary Nasta’lîq

Dated Sunday, 17 Jumâdâ I, A H 1114

A note on the fly-leaf says that the MS once belonged to Sayyid Safdar Nawwâb of Patna

ETHICS, POLITICS, PHILOSOPHY

No 2024

fol 9 lines 7 size $11\frac{1}{4} \times 7\frac{1}{4}$ $5\frac{1}{4} \times 3$

صد پند لعمان

SAD PAND-I LUQMÂN

An exceedingly valuable and sumptuously illuminated copy of the popular moral precepts of Luqman to his son due to the penmanship of the celebrated calligrapher Ali ul Katib. Another beautiful copy of this Sad Pand written by the famous Kashmiri calligrapher Muhammad Husayn is mentioned under No 1090—III.

The present copy begins as usual thus —

الحمد لله رب العالمين انى صد پند سودمند دى ۱۱۱۱

که لعمان حکم سر خود را وصی کرده و مودة اله *

The scribe Ali ul Katib has been mentioned in connection with the beautiful copy of the Yusuf wa Zulaykha which he wrote in A H 930 (No 196). That the date of Ali ul Katib's death A H 924 = A D 1518 given in the Mirat ul Alam fol 423 and accepted by Blochmann Amr Akbari p 102 (notes) is erroneous is further evidenced by the colophon in the present MS which is dated A H 949

بسم هذه الرسالة بقله فاحرة بكارا سنة تسع و اربعين و سعمائة

كتبه العبد المذنب على التائب *

Written in bold and perfect Nasta liq within gold lines and illuminated margins with a profusely decorated double page Unwan. The MS consists of nine sheets fastened together so as to form a continuous strip.

Presented to the library by Khan Bahadur Nawwab Sarfraz Husayn Khan of Patna July 1894

No. 2025.

foli 18, lines 9, size $9\frac{1}{2} \times 6\frac{1}{4}$, $5\frac{1}{2} \times 3\frac{1}{2}$.

صد کلمه

SAD KALIMAH.

The well-known hundred moral sayings of 'Alî bin Abî Tâlib, with a versified paraphrase in Persian.

Beginning

دمتربین هر کلام ای نور چشم مردمان اله *

The opening line is followed by the Arabic sentence of 'Alî with which most copies begin

لو کسه ، العطا اله *

Followed by the Persian paraphrase thus

گر اجل بردارد از بدشتم حیات مستعار اله *

The present version agrees with those noticed in Ethê, Bodl. Lib Cat, Nos 1432-1434, and is quite different from the well-known version by Rashîd ud-Dîn Waṭwât (*d* A II 578 = A D. 1182) see Ethê, Bodl Lib Cat, No 1431

The present copy contains all the hundred sayings of 'Alî

This beautiful copy, due to the penmanship of the famous calligrapher سید علی الحسینی, is written in beautiful Naskh within gold borders with an illuminated head-piece

Not dated, 17th century

No. 2026.

foli 26, lines 20-22, size 11×7 , $8\frac{1}{4} \times 5$

نثر الآلی

NASR UL-LA'ÂLÎ.

A commentary on 'Izz ud-Dîn bin Diyâ ud-Dîn Abî'Rıdâ Fadl Ullah ul-Husaynî ur-Râwandî's treatise Nasr ul-La'âlî, containing a collection of short sentences ascribed to 'Alî, arranged in alphabetical order

Commentator Muhammad Hasan Ali ul Hashimi محمد حسن علی الهاشمی

Beginning —

الحمد لله رب العالمين حمد الساكرين و الصلوة و السلام على رسوله

اما بعد ان رساله انسب موسوم بدين اللالى من كلمات

امير المؤمنين *

The Arabic original is mentioned in Kashf ul Hujub fol 151^b
See also Loth Arab Cat No 658—vii Haj Khal vi p 301

In the preface the commentator says that he rendered the Arabic original into Persian for the benefit and use of those who did not know Arabic. Each sentence paraphrased in Persian is explained and illustrated by sayings of the Prophet and other eminent persons.

In the colophon the commentary is entitled ارشاد ال ا ن فى شرح كلمات امير المؤمنين Irshad ul Mushimin fi Sharh i Kalimat i Amir ul Mu minin. According to the same colophon it was completed on the 18th of Rajab A H 124 (?) The date of transcription of the copy is 21 Sha ban A H 1240

Written in a careless Indian Ta liq

Scribe امام الدس محمدى القادري

No 2027

fol 86 lines 11 size 7×4 3½×2

گلستان

GULISTÂN

A beautifully written but defective and hopelessly confused copy of Sa di s Gulistan. It opens abruptly thus —

حکایت معلم کنایی را ددم در دینار معروف الی *

Written in good Nasta liq within gold and coloured borders

Not dated 17th century

No. 2028.

fol. 198, lines 10, size $4\frac{1}{2} \times 2\frac{1}{2}$, $2\frac{1}{2} \times 1\frac{1}{2}$.

گلستان

GULIS'TÂN.

A copy of Sa'dî's Gulistân, beginning as usual

A list of the contents is given at the beginning

Written in minute Nasta'liq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.

The name of the scribe is partly effaced, the extant portion reading thus چند نوبی.

The date of transcription, given in the colophon as '15 Jumâdâ I, A.H. 1040, the thirteenth regnal year of Muhammad Shâh, corresponding to the Sambat era 1787', is evidently wrong, since Muhammad Shâh reigned A.H. 1131-1161. Again the Sambat era 1787 = A.H. 1143 and not A.H. 1040.

A note on a fly-leaf at the beginning says that Sayyid 'Abbâs of Gulzâr Bâg, Patna, presented the copy to the library on 13th May, 1913

A seal bearing the inscription محمد علی یوسف is found on the same fly-leaf

No. 2029.

fol. 88, lines 15, size 9×6 , $7\frac{3}{4} \times 4$.

(سرح گلستان)

(SHARH-I GULIS'TÂN.)

A defective copy of a commentary on Sa'dî's Gulistân, without title or author's name

The preface is wanting, and it is impossible to say how many folios are missing at the beginning. The MS opens abruptly thus

آیات اعمالوا آل داؤد شکرا و دلیل من عادی السکور النج *

In the colophon the scribe says that the commentary is by Mir Nûr Ullah میر نور الله. It is therefore probable that the commentator is identical with Shâh Mir Muhammad Nûr Ullah Ahrârî شاه میر محمد

نور الله احرارى whose commentary on the Gulistan is noticed in Etthe Ind Office Lib Cat No 1181 A S B Cat No 540 etc and who wrote also a commentary on Rumi's Masnawī (see Etthe Ind Office Lib Cat No 1104 See also Sprenger Oude Cat p 550) There is a lacuna after fol 20 and there are two blank folios viz 85 and 86

Written in ordinary Ta liq

The colophon dated 17 Rabī II the 27th regnal year of Muhammad Shah corresponding with A H 1157 runs thus —

تمام شد نسخة شرح گلستان ۱۰۸۰ سنه ۱۱۵۷ بمكة من مكرم الله مدس
 به السرف بنارنج هفدهم ربيع الثاني سنة ۲۷ خلوس والا حصص طل
 الله عالم بمكة محمد شاه بادشاه عازي جلد الله ملكه و سلطنته مطابى سنة
 يك هرا و يك مد و مدحاه و هفت شجرى *

No 2030

fol 216 lines 13 size $8\frac{1}{2} \times 5$ $6\frac{1}{2} \times 3\frac{1}{2}$

حنان

KHIYÂBÂN

A commentary on Sa dī's Gulistan

Author Siraj ud Din Alī Khan *taḥḥallus* Arzu صراح الدین علی
 خان آردو

Beginning —

حنان گلستان سخن حمد حمی سرانسیب که اگر حار اسب و اگر
 گل همه بردند این رحمت اوسب الخ *

The author Arzu has been repeatedly mentioned in this catalogue See No 399 where a copy of his Diwan is noticed The present work is mentioned in the list of his works enumerated under No 399

In the preface Arzu says that several eminent scholars such as Mir Nur Ullah Ahrari Mulla Sa d and others had written commentaries on the Gulistan of Sa dī which however were not free from defects

The commentary itself begins thus on fol 2^b

‘ بدان که مد ، دو معنی دارد اول حقیقی که اظهار نعم ، حدود
اسمه ، آله *

Written in ordinary Ta'liq

Dated 22nd March, 1836.

No. 2031.

fol 225 , lines 17 , size $9\frac{1}{2} \times 6\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{3}{4}$ ‘

نگارستان

NIGÂRIS'Î ÂN.

A work consisting of moral tales, sayings of the Prophet, saints, and learned men, written in imitation of Sa'dî's Gulistân

Author Mu'in ud-Dîn ul-Juwaynî المعین الدینی الجویانی .

Beginning

مد و ستایش مرحدایرا که ارادتس ار مفرهسه ، و اندیتس
ار و صمه ، نمایه ، معدس آله *

The author, a native of Âwah, near Juwayn, was a disciple of Shaykh Sa'd ud-Dîn Hummû'î in Sûfism and of Fakhr ud-Dîn Asfarâ'inî in sciences He died about the close of the eighth century of the Hırah

In the preface the author, after eulogising the reigning sovereign Sultân Abû Sa'id Bahâdur Khân and his Wazîr Gıyâş ud-Dîn Muḥammad, gives us to understand that he wrote this work in A H 735=A D 1334 in imitation of Sa'dî's Gulistân He entitled the work after the name of Nigârîstân, a garden near Nîshâpûr, he happening to visit it at the time of writing the work He dedicated the work to his spiritual guide

According to the preface, fol 15^a, the work is divided into the following seven *Bâb*

- | | |
|-----|-----------------------------|
| I | باب اول در مکارم اخلاق |
| II | باب دوم در صیاد و برهبرگاری |
| III | باب سوم در معاسرت |
| IV | باب چهارم در ذوق و مصاحبه |
| V | باب پنجم در وعظ و نصیحت |

VI

کتاب مسم در فصل و رسم

VII

کتاب معجم در فوائد معروفة

For further particulars of the author and the work see *Ilahi Oude Cat.*, p 85 *Taqi Kashfi* ib p 19 *Haj Khal* vol vi p 381 *Melanges Asiatiques* vol iii p 732

A copy of the work is noticed in *Rieu* ii p 754

Written in good Nasta'liq within gold and coloured borders

Dated 12 Sha'ban A.H. 1001

Scribe محمد اصغر

Seals bearing the inscription *روینجند بنده محمد شاه بادشاه عاری* and dated A.H. 1141 and another with the inscription *روینجند بنده* and dated A.H. 1113 are found at the beginning and end of the copy

No 2032

fol 185 lines 14 size $9\frac{1}{2} \times 5$ $6\frac{1}{2} \times 3$

رباع الملوك

RIYÂD UL-MULÛK

A very rare and valuable Persian translation of Abu Abd Ullah Muhammad bin Abi Muhammad bin Muhammad bin Zafar ul Magribi us Siquili's (d. A.H. 565 or 568 = A.D. 1169 or 1172) well known work *سُلوکُ الْمَطَاعِ عُدْوَانُ الطَّغَامِ* containing moral and intellectual precepts illustrated by interesting fables of animals and birds and historical anecdotes

Translator نizam نظام

Beginning —

الملك والالاسان الركاب و معك و ان لا ترام المواهب الح *

The translator who designates himself by the simple name Nizam (see fol 4^b and 179) says that he wrote this book for his royal patron Shaykh Uways Bahadur Khan i.e. Shaykh Uways Jalair (A.H. 757-777 = A.D. 1356-1374) son of Shaykh Hasan Buzurg Jalair (A.H. 736-757 = A.D. 1336-1356). At the beginning of the work Nizam gives an account of his journey to Tabriz where he was favourably received by Shaykh Uways. He then adds that when he had made up his mind to write this translation as a presentation to the king the latter suddenly left for Bagdad. Nizam accompanied

the king to that place, wrote this work there, and presented it to his royal patron in A H 768=A D. 1366 (see fol 179^b) •

The title of the work, رباعى الاولوك, appears in several places (fol 13^b, 176^a, 179^b) Hâj Khal vol. iii, p 611, mentions the work with its full title thus رباعى الاولوك فى رياضات السلوك

For the Arabic original and its author see Hâj Khal *loc cit*, Brock, vol 1, pp 351-352, British Museum Supp, Nos 1156-II and 1160 See also Ibn-i Khalkhân, vol iii, p 104. and Amari's introduction to his Italian translation, 'Solwan el Mota', ossiano conforti politici' pp 17-32 This Italian version was translated into English and printed in two volumes, London, 1852 The Arabic original was lithographed in Cairo, A H. 1278, and printed in Tunis, A H 1279

The translation is divided into a *Mugaddimah*, five *Bâb* and a *Khâtimah*, as follows

Mugaddimah, on fol 13^a •

مقدمه در تعریف ، کتاب و سند ، وضع آن و تمهید معدوب

Bâb I, on fol. 30^a

باب اول در تقویص و نتائج آن

Bâb II, on fol 61^a

باب دوم در تاسی و مواید آن *

Bâb III, on fol 90^a

باب سوم در صدور عواید آن *

Bâb IV, on fol 116^a

باب چهارم در رعا و میامن آن >

Bâb V, on fol 143^b

باب پنجم در رهد و عوامه ، آن *

The *Khâtimah*, devoted to the praise of Shaykh Uways, begins on fol 176^a

A Hindî poem is found at the end of the copy

Written in ordinary Nasta'liq.

Not dated , 17th century •

Several notes of former owners of the MS are found towards the beginning •

No 2033

منهاج الولاة

fol 340 lines 23 size $9 \times 4\frac{1}{2}$ $6 \times 2\frac{1}{2}$

MINHÂJ UL-VILÂYAT

A Persian commentary on the well known *Shi'ah* work منهاج الولاة Nahj ul Balagat

The Nahj ul Balagat consists of ethical discourses letters and moral sayings ascribed to Ali bin Abu Talib collected by Radi ud Din that is to say Abul Hasan Muhammad bin Husayn bin Musa popularly called Sharif ur Radi ابو الحسن محمد بن حسين بن موسى المعروف به شريف الرضي who flourished in the beginning of the fifth century A H and whose name in the present work fol 4^b appears thus السند الرضي الشريف ذو الحسن رضى الدين محمد الموسوي

Although the authenticity of the Arabic original and its editorship are disputed by Sunni writers it is held in high estimation by Shi'ahs. Two good copies of the work are preserved in this library (see Arabic Hand list Nos 1853 1854) See also Brit Mus Arab Cat p 511 Haj Khal vi p 406 Brock i p 405 etc Two copies with Persian paraphrases are noticed in Rieu i p 18 See also A S B Cat No 1107

The present commentary with its full title منهاج الولاة من كتاب منهاج الولاة (see fol 5^a) begins thus —

اللهم على ما استوى
فبدأ ما في اعتادنا لعدونا
ادب الطاهر بكمالك من بطوننا الخ *

The commentator does not mention his name anywhere. He quotes an imposing number of authorities both Arabic and Persian the most prominent among whom are Ibn ul Arabi Attar Rumi Sa di Hafiz Mahmud Shabistari (Gulshan i Raz) Qasim Anwar (d A H 837=A D 1433). The latest authority as far as I have been able to trace is the celebrated philosopher Jalal ud Din Muhammad bin Asad ud Dawani the author of the well known Persian work Akhlaq i Jalali who died in A H 908=A D 1502 and who is spoken of here fol 103^b as dead وقال العلامة الدواني. It is therefore evident that the commentary was written after the death of Dawani. Again the date of transcription of the copy given at the end is 14 Ramadan A H 1009=A D 1600. We can then safely conclude that the commentary was written some time between A H 908 and 1009.

In the preface, fol 5^a, the commentator says that his commentary is an abridgment of the three chapters of the original work. He further adds that he divided his commentary into twelve *Bâb*, which he enumerates at the beginning, but only eight *Bâb* are extant in the present copy. They are as follows

Bâb I, fol 5^b

الباب الاول فى تحميد الله تعالى و توحيد داته و اسمائه و صفاته
العلمى و مدان عجايبه ، صديقه و تدان عرايه ، بدايعه *

Bâb II, fol 112^b

الباب الثانى فى بعد ، رسول الله و حصايس آله و مداه ، ما جاء
به من لعوت القرآن و اوصاه ، الاسلام عليه و علمهم
الصلوة و السلام *

Bâb III, fol 189^b

الباب الثالث فى العلم و العدى و الدين و اوصاه ، و اصدقه ، العلماء *

Bâb IV, fol 215^b

الباب الرابع فى التقوى و صفات المتقين و شعار الاولياء و الصالحين *

Bâb V, fol 226^b

الباب الخامس فى طرايه ، الحكمة و لطايه ، الامثال و السدم
و الادب *

Bâb VI, fol 260^b

الباب السادس فى الوصايا و لدصايح السادة و التذكير و الرواخر
الداعية *

Bâb VII, fol 278^b

الباب السابع فى الاعراض عن الدنيا العانية و الافعال على
الاحرة الداعة *

Bâb VIII, fol 299^b

الباب الثامن فى مدمه الكبر و العنقر *

The remaining four *Bâb*, not extant in the work but enumerated at the beginning, are the following —

الباب التاسع فى مدمه الطام^c و الطالمن و كل من حاله ،
الهدى و الدين *

الذات العاسرى فوائد العدالة و الحكم و الساسه المدنيه *

الذات الكادى عسرى المعاد و احوال الموت و العبر و احوال الله ر
و العمامه و دخول الجنة و النار *

الذات الدانى عسرى الادعيه و سلهء و حنم *

The colophon dated 14 Ramadan A H 1009 runs thus —

مدفع سدا الكتاب فى يوم الاثنين رابع عسرى شهر
المبارك سنة ١٠٠٩ *

Written in fair Naskh within gold borders with an illuminated head piece

No 2034

fol 146 lines 13 size $7\frac{1}{2} \times 1\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

رعد الكلد

RAUDAT UL-KHULD

The Garden of Paradise

A work on ethics in prose and verse written in imitation of Sa di s Gulistan

Author Majd ud Din Khawafi محمد الدى حوافى

Beginning —

ساس بعباس موحودى را كه صفى ناطق سزبان د نو وحود

اوسب الح *

A copy of the work is noticed in G Flugel iii p 288

The name of the author is not found in the preface but it seems to be short or otherwise defective in the present copy On fol 42^b and 59^b he is called محمد حوافى and on fol 61^b محمد حانى —evidently a mistake for محمد حوافى or محمد حانى Haj Khal vol iii p 500 who wrongly holds that the work Raudat ul Khuld is a versified one gives the author s name as محمد الحوافى Muhammad ul Hwafi (probably a mistake for محمد الحوافى Majd ul Khawafi) who he says vol ii p 647 versified the حوافى of Zamakhshari (d A H 538=A D 1143)—

which versification, the authors of the *Haft Iqlim* (Bûhâr Lib. copy, fol 260^b), *Riyâd ush-Shu'arâ*, fol 379^a and some others ascribe to our author, Majd ud-Dîn *Khawâfî*

The title of the work is not found anywhere in the MS, but almost all the biographers of Majd ud-Dîn *Khawâfî* say that he wrote the work *Raudat ul-Khuld* in imitation of Sa'dî's *Gulstân*. In the colophon, the work is called *حارستان*, and its authorship is ascribed to Sa'dî *کتاب حارستان من تصنیف مولانا مصلح الدین مدعو سعدی شیرازی قدس لله سره*

No satisfactory account of the author is given by his biographers. The author of the *Âtash Kadah*, p 110, says that Majd ud-Dîn, who adopted the *takhallus* *Qâsimî*, was a native of *Khawâf*. The author of the *Makhzan ul-Garâ'ib*, p 806, says that Majd ud-Dîn was in the service of the emperor Akbar. This statement is followed by the author of the *Nashtar-i 'Ishq*, p 1556, who says that Majd ud-Dîn *Khawâfî* came from his native country to India, where he died after serving under Akbar for some time. It is to be observed, however, that the author who in this work mentions several incidents in connection with his travels all over Persia, does not mention any in connection with India.

The number of chapters into which the work is divided is not found in the preface, but at the beginning of the fourth chapter (fol 34^b) the author says that he had at first divided the book into seventeen chapters, but that at the request of a friend he added to them one more chapter, viz, the fourth on Love. The text however comprises the following sixteen chapters or *Bâb*

- | | | |
|------|--------------------------|---|
| I | On fol 3 ^a . | (۱) باب اول در اوصاف حکام |
| II | On fol 18 ^b | (۲) باب دوم در شغقت و ایثار |
| III | On fol 27 ^a | (۳) باب سوم در فصیلت و نام |
| IV | On fol 34 ^b | (۴) باب چهارم در عشق |
| V. | On fol 44 ^a . | (۵) باب پنجم در سحر و جادو |
| VI | On fol 50 ^b | (۶) باب ششم در بیوفائی دنیا |
| VII | On fol 59 ^a | (۷) باب هفتم در کرامات اولیا |
| VIII | On fol 65 ^a | (۸) باب هشتم در ادب و عیس |
| IX | On fol 78 ^b | (۹) باب نهم در صحبت دامن انوار و احتیاج
ار اشرار * |
| X | On fol 86 ^a | (۱۰) باب دهم در ریاضت |

XI	On fol 91 ^a	(۱۱) باب اوردنم در نکاح و احوال زنان
XII	On fol 103 ^a	(۱۲) باب دوازدهم در حسد
XIII	On fol 111 ^a	(۱۳) باب سیزدهم در بیان صلح و فساد
XIV	On fol 122 ^a	(۱۴) باب چهاردهم در بعل و لایمی
XV	On fol 128 ^b	(۱۵) باب نهم در بواذر کلام
XVI	On fol 137 ^b	(۱۶) باب شانزدهم در طوائف مردم

The last two chapters given in Flügel *loc cit* are (17) در احسان
در بیان دین و موعظت (18) and (19) تا اهل فصل

Written in Indian Ta liq

The colophon dated 28th Du'lqad 1262 says that the
scribe Mirza Ahmad Bahādhī of Jhakrah son of Munshī Sabqat Ullah
میرزا احمد بن سبقت الله مراد transcribed this
copy in Calcutta at the house of one Munshī Ahmad Ali

At the end is found a seal of one عبد الرؤف dated 1263

No 2035

fol 150 lines 17 size 8½ × 4½ 6½ × 3

مصحفہ الکرامی

SAHĪFAT UL-KIRĀMĪ

An ethical work dealing with moral political religious and
mystical doctrines in mixed prose and verse

Author Mahjur مهجور

Beginning —

الحمد لله الذي خلق الانسان و علمه العباد و ارسل الانبياء
فانزل عليهم القرآن *

The author does not reveal his full name but in several places
he adopts the *takhallus* مهجور see fol 9^b 11^a 23^a 30^b 31^a 89^b
etc

It is doubtful whether our author is identical with Mirza Ja far
Shirazi who adopted the *takhallus* مهجور See Subh i Gulshan,
p 476

From the following verse on fol 109^b, it would appear that the author flourished during the time of Jahângîr

افليم دل و جهان جان گير
ای شاه جهان شاهی - جهانگیر

The work treats of the various branches of ethical, moral, mystical and religious philosophy, based on the Qurân and Hadîs

The title of the work is given on fol 4^a as well as in the following concluding verse

ایده ، سخن علی التمامی
تا د حاتم صدقه الکرامی

Written in fair Nasta'liq within gold ruled borders with an illuminated head-piece.

Not dated, 18th century

No. 2036.

fol 33, lines 10, size $7 \times 4\frac{1}{2}$, $4\frac{1}{2} \times 2$

(رسالہ حزبن)

RISÂLAH-I ḤAZÎN.

A treatise on ethics and politics, by Hazîn, who has been repeatedly mentioned in this Catalogue, and whose name occurs thus on fol 33^a of the present work
محمد المدعو علی بن ابی طالب ، بن عدد
الله بن علی اللاحی

Beginning

یا واهمه ، التوفیق و یا معطی التوفیق آلم

The following heading, in red, appears thus on fol 5^b

گفتار در تعیین پادشاه و شرایط پادشاهی *

The date of completion of the treatise, given at the end, is A H 1153 = A D 1740

Written in beautiful Shikastah within gold borders with an illuminated head-piece and a double-page 'Unwân

Not dated, 18th century

Scribe . محمد من شریف .

No 2037

foll 11 lines 14 size $12 \times 7\frac{1}{2}$ $9 \times 5\frac{1}{2}$

دستور العمل

DASTÛR UL-'AMAL

A short treatise on ethics and politics dealing with the duties of rulers and those of their subjects written for the use of the Qutub Shahi and the Deccan kings and Wazirs

Beginning —

دستور العمل سلاطین و امراء و وزراء و امراء

Neither the author's name nor the title of the work is given in the text. On the top of the first folio the title written in a later hand runs thus دستور العمل — most probably taken from the opening words of the work.

In a short preamble the author says that he extracted the work from Akhlaq-i-Nasiri and other important works of similar nature. According to the preface the work consists of eight *Am* but the text comprises twenty-two.

Written in ordinary Ta liq

The colophon dated 13th Rajab A.H. 1241 says that the scribe سعد علی جمعی transcribed the copy for one Mir Muhammad Ali Khan Radwi.

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy.

No 2038

foll 7, lines 9 size $5\frac{1}{2} \times 3\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{1}{2}$

طغر نامه

ZAFAR NAMA

A fictitious tract on religious and worldly life

Beginning —

حکایت آوردند که دوشیزان و دل بر سر ناساهی

The following illusive account of the composition of the work is given at the beginning

Written in ordinary Naskh

A very modern copy.

ARITHMETIC

No. 2042.

fol. 102, lines 13, size $8\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{4}$

هیت، السیاق

HAY'A'I' US-SIYÂQ.

A treatise on arithmetical operations, account-keeping, measurements, Zamîndârî transactions, etc etc

Author Gulâm Rasûl, popularly called *Khalifah* علام رسول که
بین المحاسبین معروف بحلیفه ه

Beginning

پاس افرون از فاس حساب مرداب مددعی را سرد الحج *

In the colophon the author is called علام رسول and the title given to the work is سیاقنامه

Written in ordinary Ta'liq

Not dated, 18th century

ASTRONOMY AND ASTROLOGY

No 2043

fol 99 lines 13 size 74×4½ 5×24

رسالة

RISÂLAH-I MU'ÎNÎYAH

A rare and valuable treatise on astronomy

Author Abu Ja far Naṣir ud Din Muhammad bin Muhammad
 bin ul Hasan ut-Tusi ابو جعفر ناصر الدین محمد بن محمد بن الحسن الطوسی
 Beginning —

سناس و سداش حصرت رب . الحلال را که ابوار دانی
 ح ا و الحج *

The title of the work رسالة معینة appears on fol 2

The name of the author and the person to whom the work is dedicated are not given in the present copy but at the end fol 99^a it is simply said that the author presented the work to a certain prince of Iran —

اگر بسددیده حاضر بر گوا و ای مدامک نادشاوراده ابران صاعف الله
 علاوه آرد عائب سعادت اسی بدیده محتلم وی نموده ناسد *

Haj Ikhlaṭ vol iii p 441 who mentions the work without the author's name says that it is a work on astronomy consisting of four *Maqalah* and that in the beginning of the work are mentioned the names of the rulers Abd ur Rahim bin Abi Mansur and his son Mu in ud Din Abuṣṭh Shams Abd ur Rahim

By a happy coincidence I came to know of a copy of the work sent to this library by a gentleman for sale and I have made the best use of it. On comparing the two copies I find that they are the same save and except that the preface in the copy for sale adds a few lines in which the name appears of the author Naṣir ud Din Tusi (d A H 672 = A D 1273) the celebrated philosopher and astronomer who has been already mentioned in connection with his famous philosophical work *Akhlaq i Naṣiri* (No 938) and his astronomical work *Bist Bab* (No 1045). Here also the author mentions the name of his patron Naṣir ud Din Abd ur Rahim bin Abi Mansur

governor of Quhîstân, for whom he wrote the *Akhlâq-i Nâsirî*. In these lines the author further states that he wrote the present treatise for his patron's son Mu'in ud-Dîn Abush Shams after whose name he entitled it

The work is mentioned in the list of Tûsî's works given in the *Majâlis ul-Mu'minîn*, fol 403^a. See also *Kashf ul-Hujub*, p 226. A copy of the work is mentioned in Ross and Browne, *Cat of Pers. and Arab MSS in the Ind Office Lib*, p 164.

Each of the four *Maqâlah*, into which the work is divided, consists of several *Bâb*, enumerated at the beginning.

Written in ordinary Nasta'liq with diagrams in several places.

Not dated, 18th century.

A seal, bearing the inscription *لسان السلطان محمود الدولة* ملى, is found on the title-page.

No. 2044.

fol 62, lines 16, size $7\frac{1}{2} \times 4\frac{3}{4}$, $4\frac{1}{4} \times 2\frac{3}{4}$

پنججاه باب، سلطانى

PINJAH BÂB-I SUL'T'ANÎ.

A very rare copy of a compendium of the science of the astrolabe.

Author Rukn bin Sh̄araf ud-Dîn ul-Husayn ul-Âmulî ركن بن شرف الدين الحسين الأملى

Beginning

آمد بیکد و بدای بیکد در باب واحد، التعظیمی را حل حلاله که

آسمان دل عارفانرا باهوار کواکب، معانی مرین کرد *

In the preface the author, after dwelling upon the importance of the astrolabe, mentions the following works of his predecessors (i e, the well-known treatise on the astrolabe by Nasir ud-Dîn Tûsî, see No. 1045), and 'کامل فرعای، استیعاب ابو ریحان، مطولات که مولانا شمس الدین مرمه، ریح ساهانی در اعمال اسطرلاب نوشته است. He states that after studying these works he wrote several treatises on the science of the astrolabe, and particularly mentions one known by the name *ریح معنای الاسماء*. These works, he says, he had written

some twenty years before the composition of the present work but on account of the total neglect of the subject by kings and nobles as well as owing to a series of troubles and misfortunes which befell him he could not dedicate or present his works to any king or noble. He then adds that after his journeys from Hindustan he came to Kirmān where for a period of two years he suffered the utmost on account of famine war and the general massacre to which the country fell a victim at that time. On being released from these troubles he repaired to Harat where he enjoyed a peaceful life. It was at Harat that our author commenced to write the present work on the 6th of Rabi' II A H 860 = A D 1455. He dedicated it to Mirza Abul Qasim Babur (son of Mirza Baisungar) who according to Habib us Siyar vol III juz 3 p 170 died on 25 Rabi' II A H 861 = A D 1456.

The work is divided into the following two *Maqalat* —

I on fol 3^a —

معالمه اولی در ذکر مسائل اعمال ان برصغای بلاد *

II on fol 51^b —

معالمه دوم در ذکر مسائل و اعمال گدسده بر صغای افامی *

The first *Maqalah* comprises thirty eight *Bab* and the second twelve thus making fifty *Bab* in all after which the work is called *کتاب پنجاه باب* or Fifty *Bab*.

Written in fair Naskh

Not dated 16th century

No 2045

fol 64 lines 21 size 11 × 6½ 7½ × 4

شرح رساله قوشجی

SHARH-I RISĀLAH-I QŪSHJĪ

A copy of Muṣṭah ud Dīn Larī s (*d* A H 979 = A D 1571) commentary on Alī ul Qushjī's well known astronomical treatise. See Nos 1041 1052

Beginning —

هما در نامه که مرس بنام راحب العظام الرح *

Muqaddimah, fol 2^b

Maqâlah I, fol 10^a

Maqâlah II, fol 39^b

Written in ordinary Nasta'liq

Not dated, 18th century

No. 2046.

fol 106, lines 17, size $8\frac{3}{4} \times 5$, $7\frac{1}{4} \times 3\frac{3}{4}$,

(رساله اسطرلابی.)

(RISÂLAH-I AS'I'ARLÂB.)

A defective, incomplete and anonymous work treating of the determination of times and of the horoscope of each time, the distances and sizes of the planets, the method of reckoning degrees and distances, etc etc

The MS seems to be a fragment of a larger work, as would appear from the original pagination, which begins with ۲۱۷ and ends with ۳۲۱. It is impossible to say how many folios are missing both at the beginning and end

The MS opens abruptly thus —

..... کسیده باشد و بود که بر یک ، ربع کسیده بود *

On fol 3^a we find the second chapter beginning thus

باب دوم در دانستن آنکه ارتفاع آفتاب چون بر گذریم *

The copy breaks off with a portion of the one hundred and tenth chapter with the following words

* ایسانرا روز و ماه و فریاد رسی ایسان بخواهد رسید و ایسان

Written in ordinary Naskh

Not dated, 18th century

CABBALISM

(Nos 2047-2054)

foll 220 lines 13 size 11×7½ 8×4½

A collection of eight treatises on Cabbalism (حجر) i.e. the art of divining hidden secrets from the letters of the alphabet Dr Ethelberg notices several treatises on the subject (see Ind Office Lib Cat Nos 2273 2274) very curiously interprets the term حجر as divination from the entrails of a lamb or the membrane of a camel

I

foll 1^b-7

No 2047

(رساله در علم حجر)

(RISÂLAH DAR 'ILM-I JAFR)

An anonymous treatise written as an introduction to Cabbalism without the author's name

Beginning —

بدانکه فاسده در علم حجر حدیث است که اول سوال بلغه عربی
 ما ی باهر لعطی که حواسد آله *

II

foll 7^a-72

No 2048

اسرار الحجر

ASRÂR UL-JAFR

The secrets of Cabbalism consisting of a *Muqaddimah* and a *Khatimah*

Author Abu Şalih Mu'in ud Dîn Muhammad Mu'in bin
 Shaykh Ja'far ul A'adî ابو صالح معین الدین محمد بن شیخ جعفر
 الاعدادی

Beginning —

حمد و ستایش نادری که قلوب عالمین را بانوار سلم و نفس منجلی
 گردانده آله *

In the preface the author tells us that he collected materials for his work from بحر العلوم - خانه and from the works and experiments of his deceased father

On fol 33^a the author incidentally mentions that his father was once requested by the emperor Shâh Jahân (A H 1037-1069 = A D 1628-1659) to predict the fate of his kingdom by means of Cabbalism. On fol 40^a the author again refers to a similar incident relating to the reign of Aurangzîb (A H 1069-1119 = A D 1659-1707). Again on fol 43^b we are told that the author's father was requested by Aurangzîb, through Bakhtâwar Khân, deceased, to find out by Cabbalism which of the emperor's children would succeed him

برای تحقیقات سلطنت ، از اولاد خود ابوالمطهر محیی الدین
اورنگ زیب ، نادرشاه عالمگیر عاری و جعل الکده منواله سوالی بمعرفه ،
دختاور خان مرحوم نوالد این موله ، فرمود - نادرشاه دهلوی از اولاد محمد
اورنگ زیب ، که خواهد شد *

The author, who speaks of Aurangzîb as dead, must have written the work after A H 1119 = A D 1707. At the end (fol. 72^a) the treatise is dated 2 Dulhijjah, A H 1235

III

fol 73^b-88^b

No. 2049.

(رساله جفر)

(RISÂLAH-I JAFR.)

Another treatise on Cabbalism, written as a key to the جامع
مرصوی. It is divided into a *Muqaddimah* and several *Fasl*

Author Hasan 'Alî Rashtî حسن علی رشتی

Beginning

حمد و سپاس بیروند گاربر سراسر ، که طرور ، حرور ، و نقاط و کلمات
را مستعرجواهر معارف ، السج *

The time in which the author flourished could not be ascertained from the work itself, but according to a note and a versified chronogram (fol 72^a), probably due to one of his friends he died on the morning of Thursday, 27 Shahbân, A H 1264 = A D 1847, the year is expressed by the chronogram دوران رفته ای کامل دهر .

IV

foll 88^b-177^a

No 2050

(رسالة حفر)

(RISÂLAH-I JAFR)

Another anonymous treatise on the same subject consisting of two *Muqaddimah* several *Fa'el* and a *Khâtimah*

Beginning —

الحمد لله رب العالمين اما بعد ان سألته است شرف
در علم حفر حاشیه و جامعه الحج *

V

foll 117^b-123^a

No 2051

(رسالة حفر)

(RISÂLAH-I JAFR)

Another treatise on Cabbalism containing directions for the use of حفر جامع عامل

Neither the author's name nor the title of the work is given

Beginning —

قاعدة بدانکه این قاعدة انسب در بیان اسدعراج احوال از حفر *

VI

Arabic

foll 123^b-138^b

No 2052

(رسالة حفر)

(RISÂLAH-I JAFR)

An Arabic treatise on Cabbalism

Author Sayyid Alî better known as Ibn ı Qıwam سند علی
المعروف بان القوام

Beginning —

الحمد لله لمعلم اسدعراج الاسرار من مكدونات ائنه الحج *

VII

foll 139^b-207^a

No. 2053.

اصول کشف ، الرشید

USÛL-I KASHF UR-RÂSHF.

On Cabbalism

Author Farîd Ibrâhîm فرید ابراهیم

Beginning

حروف ، و کلمات بی حد و مرا ، حساب وعد و تعدد گویا مصداق
السخ

The author, a native of Dihlî, says in the preface that he wrote this tract by the order of the celebrated *Khân Khânan* 'Abd ur-Rahîm *Khân bin Khân Khânân* Muhammad Birâm *Khân*. It is divided into four *Asl*, eight *Rashf* and one *Kashf*. The full title of the work, given in the preface, is اصول کشف ، الرشید ، فی علم التامع بین العدد و الحرف

A chapter, called *Fasl*, treated separately at the end, occupies foll 176^a-207^a

VIII

foll 207^a-220^b

No. 2054.

(رسالة جفر)

(RISÂLAH-I JAFR.)

A treatise on the same subject, without title or author's name. It is divided into a *Muqaddimah* and four *Fasl*

Beginning

بعد از حمد و صلوة آنکه این رساله مستمل بر مقدمه و چهار فصل

السخ *

Written in bold *Naskh* within coloured borders with an illuminated head-piece and a double-page 'Unwân

19th century.

MAGIC

No 2055

fol 57 lines 12 size $10\frac{1}{2} \times 7\frac{3}{4}$ $7\frac{1}{2} \times 4\frac{3}{4}$

اسرار قاسمی

. ASRÂR-I QÂSIMÎ

A beautifully written but hopelessly corrupt copy of an interesting work dealing with sorcery witchcraft and various magical and talismanic operations

Author Husayn bin Ali ul Kashifi حسن بن علی الکاشفی

Beginning —

حضر قاسم طباطبائی عالم الجنات له الحمد فی الدواب والعنات

حور عنایت بنی ثعلب سید سادات النجم *

The author Husayn Kashifi has been repeatedly mentioned in this Catalogue in connection with his Raudat ush Shuhada (No 498) Anwar i Suhayli (No 731) Tafsir i Husayni (No 1126) etc

The MS is full of clerical errors and proper names both of persons and books and even common words have been corruptly written

In the preface the author while enumerating his sources says that his work consists of translation mainly from two works viz سحر العنوں which he says on fol 17^a is the work of Yusuf bin Ahmad صاحب کتاب سحر العنوں يوسف بن احمد منكوب This work is mentioned in Haj Khal vol iii p 585 without the author's name The other work to which the author refers is رسالة عن الجن والطعن و اصالح الطرائق by Ahmad us Simawi i.e. Abul Qasim Muhammad bin Ahmad ul Iraqi us Simawi (see Brock vol ii p 497 Brit Mus Supplement No 784 etc) Another work from which the author translated is کتاب سر الاسرار The translation of this work begins on fol 41^a and ends on fol 46 Haj Khal vol iii p 591 mentions several works bearing the title سر الاسرار but the one which our author means is probably the سر الاسرار و بصر الانصار about which Haj Khal ib gives no particulars but says that it is mentioned by Bunī i.e. Muhyi ud Din Abul Abbas Ahmad bin Ali ul Bunī who died in A H 622 = A D 1225 (see Brock vol ii p 497) On fol 42 our author speaks of the following

contemporary saint of great eminence این فقیر از حضرت فدوة العرنا
 . فیه ، الاله و الدین محمد البرعسی قدس سره اس نکته را استماع نموده

According to the author's statement in the preface (fol 5^b) the work is divided into two *Maqsad* and a *Khâtimah*. Each *Maqsad* consists of several *Asl* (wrongly written *Fasl*) and each *Asl* comprises several *Fasl*. The text, as extant in the present copy, contains only the first *Maqsad* divided into four *Asl*, and a *Khâtimah*, as follows

Maqsad I on *Sîmyâ*, fol 5^b

First *Asl*, fol 5^b

Second *Asl*, fol 18^a

Third *Asl*, fol 36^b.

Fourth *Asl*, fol 41^a.

Khâtimah, fol 50^a

The date of composition of the work, given at the end, fol 57^a, is A H 907 = A D 1501. This is followed by a versified chronogram, in which the concluding line اسرار فاسمی بر حوان (read دیگر) expresses the date of composition. A printed copy of the work, entitled الاسرار فاسمی and also اسرار فاسمی is mentioned in the Âsaf Lib Cat, vol II, p 1692.

A work based on the present and containing similar matter composed by the author's son 'Alî bin Husayn Kâshifî (d A H 939 = A D 1532), and entitled تحفة حافی, is noticed in A S B Cat (Curzon Collection), No 648.

Written in a beautiful bold Nasta'liq, at the desire of the Secretary and the Librarian Walî ud-Dîn Khudâ Bakbsh, by the Library scribe محمد عالم بهاری

Dated 21 *Sha'bân*, A H 1344

A note at the end by Muhammad Hâshim Isfahânî, dated 26 *Sha'bân*, A H 1344, says that the MS was collated by him.

COMMENTARIES ON THE QURÂN

No 2056

foli 262 lines 21 size $11\frac{1}{2} \times 7$ $8\frac{1}{2} \times 4\frac{1}{2}$

تفسير سورة يوسف

TAFSÎR-I SÛRAH-I YÛSUF

A copy of Mu'in bin Hajî Muhammad ul Farahî's well known commentary on the سورة يوسف See Nos 1140-1143

Beginning —

ربنا اننا مى لدنك الح *

Written in ordinary Ta'liq within coloured borders

Dated 29 Rajab A H 1098

Scribe ولی محمد بن محمد يوسف حورخوی

It would appear from a note on the margin of the last folio that one Muhammad Abd ul Ganî Mujaddadî ul Bihârî ul Azîmabadî purchased this MS at Rampur in A H 1286 through Abd ul Qadir Khan pupil of Hafiz Hajî Shah Arshad Husayn

Another note by a former owner Azmat Ali (or Işmat Ali) says that he purchased the copy through Hafiz Muhammad Nur in Rabî I A H 1231

No 2057

foli 131 lines 15 size 9×6 $7 \times 4\frac{1}{2}$

حلامه المصحح

KHULÂSAT UL-MANHAJ

A fragment of the Khulâsat ul Manhaj a well known Shîite commentary on the Quran See Nos 1146-1149

This copy comprises commentary on the last chapter of the Quran

Beginning —

اورده اند کہ حوں حصرت رسالت صلعم دعوت اسکا کرد آلی *

Written in ordinary Ta'liq

Dated Rabî II A H 1255

Scribe انور علی ولد سعد علی سنر

vqj. XXI

No. 2058.

foll 38, lines 15 size $8\frac{3}{4} \times 4\frac{3}{4}$, $6\frac{1}{2} \times 3$

(تفسیر قرآن)

(TAFSÎR-I QURÂN.)

A fragment of a commentary on the Qurân, comprising the Sûrahs *يس*, *فتح* and *واقعه*. They begin respectively on foll 1^a, 17^a and 29^b

There is no preface and the copy begins abruptly with the commentary on the Sûrah *يس* thus

يس - در يمانيع آورده كه هر حزي ار حزيه ، معطعه سريسه ، ار
راند عيه ، الحج *

Written in fair Nasta'liq

Not dated , 17th century

SCIENCE OF HADÎS.

No. 2059

foll 26, lines 13, size $9\frac{1}{2} \times 6$, $6\frac{3}{4} \times 4$.

عجالة نايعة

'IJÂLAH-I NÂFI'AH.

A treatise dealing with the science of Hadîs

Author *Shâh 'Abd ul-'Azîz bin Shâh Walî Ullah Dihlawî*
شاه العزير بن شاه ولي الله دهلوی

Beginning

الحمد لله وكفى وسلام على عباده الذين اصطفى *

The author (*d* A H 1239 = A D 1823), who has been repeatedly mentioned, does not reveal his name in the present work, but he refers to several well-known works of *Shâh Walî Ullah*, such as *مسوى سرح موطن* (see No 1286), etc, which, he says, 'are the com-

positions of my father The author of the Hada iq ul Hanafiyah p 470 also mentions the present work as a composition of Shah Abd ul Aziz

In the preface the author tells us that he wrote the work for his brother Qamar ud Din It deals with the different kinds of Hadis and discusses the merit and peculiarities of works written on the subject The correct pronunciation of the names of the narrators of Hadis the sources of narration etc etc are also given

The MS written in a careless ugly Ta liq was copied from the Lucknow Mustafa i press edition of the work

At the end is found a statement by Sa d ud Din bin Abd ul Hakim saying that he revised and corrected the copy in Jumada II A H 1255

Not dated 19th century

LAW

No 2060

foll 178 lines 18 size $9\frac{1}{4} \times 5\frac{1}{4}$ $6\frac{1}{4} \times 3\frac{1}{4}$

مجموعہ حانی

MAJMU'AH-I KHÂNI

A copy of the well known work on Muhammadan law entitled Majmu i Khami or Majmu ah i Khami by Kamal Karim See No 1228

Beginning —

حمد و ستاس م بادشاہی را الحق *

Written in ordinary Ta liq

Dated Friday Muharram A D 1897

CONTROVERSIAL WORKS

No 2062

fol 221 lines 18 size $10\frac{1}{2} \times 6\frac{1}{2}$ $8 \times 4\frac{1}{2}$

آنسہ حق نما

Â'ÎNAH-I HAQ NUMÂ

A controversial work in refutation of the Sunni tenets and a denunciation of Sufism together with an account of the Shi'ah Ulama who lived in the author's time

Beginning —

الحمد لله الذي انار الحق واسلأ اعلامه ومنع السوء العبد
واحكم احكامه الخ *

The Author who does not reveal his name was a pupil of the popular Shi'ah divine Sayyid Dildar Ali (d A H 1235 = A D 1819) to whom he devotes a long notice on fol 18^b

The work is divided into the following three *Bab* as enumerated at the beginning but the last *Bab* is not distinguished by any mark or rubric

Bab I on fol 3^b باب اول در مدح علماء ما عمل عموما و مذمت علماء
سوى على وجه العموم و معروف علماء حق و اصداد آنها

Bab II in two *Fasl* on fol 5^b باب دوم در معروف علماء عصر

Bab III in several *Tadwirah* ر معروف حالات و مكارم اخلاق جماعه
دنگر اراعا

In several places (fol 32^a 128) the author mentions A H 1231 = A D 1815 as the current year

The work is mentioned in the *Aṣaf Lib Cat* vol II p 1330

Written in ordinary *Ta liq*

Not dated 19th century

(Nos 2063-2064.)

foll 208, lines 15, size $8\frac{1}{2} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{2}$

Two controversial tracts

foll 1^b-78^b

No. 2063.

رساله غیبه

RISÂLAH-I GAYBAH.

A controversial tract written in refutation of the seventh chapter of the Tuhfah-i Asnâ 'Aḥariyah dealing with امام, see No 1290, fol 170^b

Author Sayyid Dildâr 'Alî bîn Sayyid Muhammad Mu'in معین
سید دلدار علی بن سید محمد.

Beginning

باب هفتم در امامت باید دانست که اول مسایل حلّیه این

باب آسمانی است.

The author, who died in A H 1235=A D 1819, has been repeatedly mentioned, see Nos 1324, 1340, etc. In several places the author mentions A H 1217=A D 1802 as the current year, see foll 30^a, 55^b, etc

The work is mentioned in Kashf ul-Hujub, fol 74^a. See also Âsaf Lib Cat, vol II, p 1344, No 254. There is a lacuna after fol 7^b

II

foll 81^b-208^b

No. 2064.

احصاء السنّة

IHYÂ US-SUNNA'I'.

A refutation of the eighth chapter of the same Tuhfah (No 1290, fol 229^b) by the same Dildâr 'Alî

Beginning —

الحمد لله الذى اصاب الددعه واحنى السنه صلى الله على من
 اثم بهم التحفة السنية *

See Kashf ul Hujub fol 9^b See also Asaf Lib Cat vol 11
 p 1330 No 822 where a printed or lithographed edition of the
 work (A H 1281) is noticed

Both treatises are written in fair Nasta liq by one scribe
 Dated (fol 78^b) A H 1263

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
 Khwun hid Nawwab are found at the beginning and end of the copy

No 2065

fol 294 lines 20 size 12½ × 8 8½ × 5

اسباح لطافت المعال

ÎDÂH-I LATÂFAT UL-MAQÂL

A controversial work being a refutation of Subhan Ali Khan's
 Latâfat ul Maqal

Author Muhammad Rashid ud Din Dihlawi محمد رسد الدين
 دهلوى

Beginning —

الحمد لله الذى جعل العلم علما السخ *

The author Rashid ud Din has been repeatedly mentioned
 See No 1335 etc

The Latâfat ul Maqal of Subhan Ali Khan is mentioned in
Kashf ul Hujub fol 127 with the following particulars Salamat
 Ali Khan a Shi'ah wrote a treatise called اسبعنا and to it Rashid
 wrote a reply Salamat then wrote a refutation of Rashid's reply
 entitling it Latâfat ul Maqal The present work is Rashid's refuta-
 tion of Salamat's Latâfat ul Maqal

The work is preceded by an introduction in praise of the work
 written in A H 1240=A D 1824 by one Amir Hasan probably a
 pupil of Rashid

The work consists of three *Qism* and a *Khâtimah* as follows —

وَسْمِ اَوَّلِ بَجَرَاتِ مَعَاذِي كِه دَر رِسَالَهٗ مَعْنُونِ دُوْدِ دِه مَآ
يَتَعَلَّقُ بِالْمَعَامِ *

وَسْمِ دُوْمِ دِيَا حِ مِطَالَمِي كِه دَرَانِ رِسَالَهٗ مِمْدَرِ دُوْدِ دِه مَآ لَا يَتَعَلَّقُ
بِالْمَرَامِ *

وَسْمِ سُوْمِ دَر دِيَعِ حَوَاتِ اسْتَعْنَايِ مَخْتَرَعِ اَوَّلِ الدَّرِيَهٗ دِمَعَانِلَهٗ اسْتَعْنَايِ
مِمْدَعِ بَعْضِ بَجَرَاتِ اِمَامَهٗ *

خَاتَمَهٗ دَر بِيَانِ چِنْدِ وَحِهٖ طَاهِرَهٗ الدَّلَالَهٗ بَر شُدَبِ تَعَطُّمِ رُوْلَايِ اِنْدَا
مَسْرِيَهٗ نَا اَهْلِ دِهٖ ، حَيْرِ الدَّرِيَهٗ *

A note at the end, which, according to another note in the same place, is in the handwriting of the author, says that the author revised and corrected the copy

In the other note one 'Abbâs 'Alî (the name seems to be a later forgery) says that he received this copy, corrected by the author, at Farrukhâbâd on 29 Rajab, 1241, and that it is the first copy of the author's draft

Written in fair Ta'liq

Not dated, 19th century

No. 2066.

fol 323, lines 17, size 12 × 7, 8½ × 4½

بَرَقِ الْخَالِقِ

BARQ-I KHÂ'IF.

A controversial work

Author 'Alî Ahsan, poetically surnamed Shaydâ علي احسان
مُتَحَمِّسِي شَدِيدًا

Beginning —

بِحَمْدِ وَبِذِي عَالِي مَنْ يَرْجِعُ اِلَى حُدَايَةِ الْحَمْدِ وَالدِّمَا الْح *

We learn from the preface that 'Alî Ahsan wrote a work, entitled بَعْضُ الْاَحْبَابِ, which was refuted by the Shî'ah Mujtahid

Sayyid Muhammad at the instance of Subhan Ali Khan Shah Salamat Ullah the teacher of Ali Ahsan wrote a reply to Sayyid Muhammad's refutation. Ali Ahsan then collected and arranged the controversies in the present form in A H 1255 = A D 1839 entitling the collection *من حافل*. He further states that quotations from the *Tuhfat ul Ahbab* are represented by the word *قلب* that the reply of Sayyid Muhammad is preceded by the word *قال* and his own by *اول*. At the end of the preface the author refers to a controversy that took place at Calcutta between one Ashiq Ali Khan of Kāḥūrī and a pupil of Salamat Ali Khan Banarasi and he reproduces the letters which were written on the occasion.

Written in fair Ta liq

Dated Kanpur Rabi II A H 1269

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurd Nizwab are found at the beginning and end of the copy

ASCETICISM AND SŪFĪSM

No 2067

fol 20 lines 8 size $10\frac{3}{4} \times 7$ $6\frac{1}{4} \times 4$

صاحب عبد الله انصاری

MUNĀJĀT-I 'ABD ULLAH ANSĀRĪ

An exceedingly valuable and beautifully written copy of the well known prayer of Abd Ullah Ansari. See Nos 1554 1572 1586 etc

Beginning —

ای ر د د ب بدرد ا بی د ماں امدہ آئے *

Towards the end fol 16^a are found some precepts which Abd Ullah Ansari is said to have addressed to Nizam ul Mulk. See No 933

Written in beautiful bold Nasta liq by the celebrated calligrapher محمود بن اسحاق السہانی

Dated A H 944

For an account of the scribe Mahmûd bin Ishâq see No 237, where he is mentioned as the scribe of the unique copy of Kâmrân's Dîwân

No. 2068.

foll 483, lines 17, size $10\frac{1}{2} \times 7$, $8\frac{1}{2} \times 5\frac{1}{2}$

کیمیای سعادت

KÎMIYÂ-I SA'ÂDA'Î.

A modern copy of Muhammad bin Muhammad ul-Gazâlî's (d A H 505 = A D 1111) well-known ethico-mystical work Kîmiyâ-i Sa'âdat See Nos 1346-1347

Beginning

سکرو سانس فراوان بعدد ستارگان آسمان

At the end is found a notice on the author's life

Written in ordinary Ta'liq

Dated Rajab, A H 1266

No. 2069.

pp 727 (foll 363) lines 12, size $9 \times 5\frac{1}{2}$ 7×3

منبع الانساب

MANBA' UL-ANSÂB.

A genealogical account of the Sayyids of Bhakhar, in Sind, the prophets, the Imâms and their descendants, the four Pirs and the fourteen *Khânwâdahs*, together with an explanation of the doctrines and practices of the Sûfis

Author Sayyid Mu'inul-Haq bin Shihâb ul-Haq bin Muhammad Abû Ja'far bin Taqî ud-Dîn bin Sha'bân ul-Millat سيد معين الحق بن ذهاب الحق بن محمد ابو جعفر بن تقى الدين بن شعبان المله

Beginning —

هو الاول هو الآخر هو الطاهر هو الناطق و الله بكل شئ علم الخ *

The work is described in Ri'û, vol 1, p 348

The author, a native of Jhûnsî, belonged to the family of the Sayyids of Bhakhar In the course of his narrative (pp 220-227)

relating to the circumstances connected with his discipleship he says that his father belonged to the Suhrawardiyah order but that he (the author) became the disciple of Shaykh Muhammad Isa a popular Chishti saint of Jaunpur (see Akhbar ul Akhyar p 206) In the preface the author tells us that being anxious to ascertain his pedigree he referred the question to Shah Taqi ud Din by whom he was spiritually inspired to proceed to Bhakhar [Rieu's statement that the author proceeded to Bhakhar by the advice of Taqi is misleading Taqi (the great grandfather of the author) whose dates of birth and death are confusingly given in two places* in the work died long before the author was born] On his way to Bhakhar he visited Multan where he stayed with Shaykh Kabir and after visiting the tombs of Shaykh Baha ud Din Dakariya and others came to Bhakhar Here he was affectionately received by his relatives the Bhakhar Sayyids from whom he obtained a copy of their old *Nasab Namah* brought there by their ancestor Sayyid Muhammad Makki who according to the author's statement p 178 was born in A H 540=A D 1145 and died in A H 644=A D 1246 With this *Nasab Namah* our author returned by way of Multan to Jhansi and wrote the present work basing it on that *Nasab Namah*

Internal evidence shows that the author enjoyed a long life and wrote this work at an advanced age It is said on p 221 that at an early age he lost his father who according to a statement on p 216 was born on Thursday the 5th of Rabi I A H 760=A D 1358 lived for forty years and died on Thursday 5th of Muharram A H 800=A D 1397 Again we find frequent references to Jami (*d* A H 898=A D 1492) who is spoken of as dead and to his work *Nafahat* composed A H 883=A D 1478 (see pp 346 386 387 657 658 etc) The author then who was born before A H 800=A D 1397 must have written the work after A H 898=A D 1492

Strangely the second part of a verse found in the *Diwan* of Sa'ib (*d* A H 1088=A D 1677) occurs in the present work p 552

The verse in Sa'ib's *Diwan* (see No 346 fol 2^b line 8) runs thus —

گفتگوی کسر و دس / ر نکجا مندرس

حواف نک حواسب ناسد مختلف بعدرها

NOTE It is said on p 20 that Taqi was born in A H 00=A D 1300 lived for 65 years and died in A H 80=A D 1365 (?) Again on p 48 we are told that he was born in A H 76=A D 1363 lived for 60 years and died in A H 800+70+16+1 = 887 = A D 1483 (6) و سب (6) و سارده و نک هجری (7)

We can therefore conclude that Sâ'ib is not the true author of the verse, but that it is the composition of somebody who lived long before him. Sâ'ib cannot be charged with plagiarism, and we must exonerate him by inferring that it is a case of *تصادف* (a coincidence)

According to the preface the work is divided into twelve *Fasl* (Rieu has eleven). In the body of the work the first seven *Fasl*, and the twelfth (a mistake for eleventh) are marked with rubrics.

Contents

- I Genealogy of Muhammad, p 9
- II Genealogy of the prophets, p 26
- III History of Muhammad, the twelve Imâms and the fourteen Ma'sûms, p 115
- IV Genealogical account of the Sayyids, or descendants of the Imâms, together with an account of some *Shaykhs*, p 170
- V Account of the four *Pîrs*, of the fourteen *Khânvâdahs* and of some minor sects, p 315
- VI Rules, regulations, practices, observances and prayers of the Sûfis, p 462
- VII Doctrines of the philosophers and the Sûfis on the soul, p 518
- VIII Differences of opinion on some Hadîs relating to Sûfism, p 615
- IX The meaning of the words *آمده بالله*, p 629
- X Eulogies on the early *Khalîfs* and the twelve Imâms, p 663
- XI The origin and destiny of man and an account of the various classes of Faqîrs, p 697

The twelfth *Fasl*, which according to the preface, treats of the genealogy of the twelve Imâms and of *Shâh Taqî ud-Dîn*, is wanting.

There are several lacunæ in the copy, e.g., pp 25, 615, 629, 663, etc., while clerical mistakes are not infrequent.

A modern copy, written in ordinary *Ta'liq*. The colophon, dated Nagrâ (in Patna), 29th December, 1876, says that the transcription was made at the request of James Robert Reid, Settlement Officer, A'zamgarh.

Scribe محمد و زبر حان مدوطن و صندہ سگدی صلح اعظمیڈہ

No 2070

foll 379 lines 15-19 size $8\frac{1}{4} \times 4\frac{3}{4}$ $7 \times 3\frac{1}{4}$

شرح ورد المریدین

SHARH-I WIRD UL-MURĪDĪN

A work on the doctrine and topics of Sufism especially on the life deeds and teachings of the author's *Pir Shaykh Hamzah*

Author Da ud bin Hasan poetically surnamed *Khal* داود بن حسن الـخـاـل
حسن الـخـاـل بن داود بن حسن

Beginning —

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله العليم *

The work dealing with the principal topics of Sufism in general and with the deeds teachings and miracles of *Shaykh Hamzah* in particular is a sort of commentary on the author's own versified tract *ورد المریدین* which he wrote for the guidance and use of *Murids* and Sufis

The preface is followed by the tract *ورد المریدین* (foll 3^b-16^b) beginning thus —

شكر لله حال من شرب لخطه نيك برسد اسب

شعب سبكال سبع حمرة نا مرا رهبر سد اسب

The commentary itself begins thus on fol 17^b

شكر لله حال من الهم قال الله تعالى اولئك الذين هديهم الله العليم *

It would appear from the concluding lines fol 375 that the original tract *ورد المریدین* consists of a little more than four hundred and forty verses and that it was completed in A H 961 = A D 1553 expressed by chronograms 'حسن ناك' etc

According to a statement on fol 378 *Shaykh Hamzah* died on 24 Safar A H 984 = A D 1576 expressed by the *Tarikh* مرحوم مرچوم
The work ends with a *Tarji* band in praise of the author's *Pir*

Written in ordinary Naskh but sometimes in Ta liq

Dated 16 Dulqa d A H 1104

Scribe سنج محمد بن محمد

No. 2071.

fol 137, lines 17, size 7×4 , $4\frac{3}{4} \times 2$

معارج ال کمال

MA'ÂRIJ UL-KAMÂL.

A mystico-philosophical work

Author Ismâ'il ibn Shâh 'Âlam 'Abd ul-'Azîz اسماعیل ابن
سلا عالم عبد العزيز

Beginning

ستائیس و آفرین عالم آفریدی را که نسخه جامعہ انسانی مطهر
اسما و صفات اوسب الخ *

The author tells us in the preface that, while he was engaged in studying some works on mysticism, he collected some materials from them, arranging and compiling them for his own use. Seeing that his patron Murtadâ Khân, alias Shaykh Farîd, took a keen interest in the sayings and teachings of the Sûfis, he made a present of his compilation to him. It would further appear from a statement on fol 131^a that he also wrote a commentary in A H 1016 = A D 1607, which he entitled, after his patron's name, تفسیر مرتضوی

The author devotes the *Khâtimah*, to the praise of his patron Murtadâ Khân, who, it would appear from the author's statement, was a noble of Jahângîr's time. It is difficult to say whether this Murtadâ Khân is identical with the one mentioned in the *Ma âsir ul-Umarâ*, fol 254^b one who played an important part in the reign of Jahângîr, and died in the second year of Shâh Jahân's reign, A H 1039 = 1629. The author also praises Jahângîr (fol 125^b), and gives the chronogram شهر یار مهربان expressing the date of that emperor's accession.

The work consists of a *Muqaddimah*, three *Bâb* and a *Khâtimah*, as follows

Muqaddimah, fol 3^b

مقدمه در بیان کمال و احوال آن

Bâb I, fol 8^a

باب اول در بیان وسایل کمالات انسانی

Bâb II, fol 47^b

باب دوم در منازل و مقامات اهل کمال

Bâb III, fol 82^bباب سوم در تصرفات و رتبه کمال نبوی از حلقای
راشدین و ائمه اهل بیت رسول الله علیه السلام

الحمد لله

Khātīmah fol 126^a خانمہ در بیان مہم ای اراحوال کرامت منوال
نواب علیہ رحمۃ اللہ و اتباعہ *

The work is based on the Quran Hadīḡ and on sayings of Sufis and great men

In the conclusion the author gives the date of completion of the work ۱۱۱۰ 1017 = ۱۵۰۵ 1608 expressed by the words من اقل کمال

Written in good Nasta'liq within gold and coloured borders with an illuminated head piece

Not dated 18th century

No 2072

fol 222 lines 13 size $7 \times 4\frac{1}{2}$ $4 \times 2\frac{1}{2}$

رسائل مکاتیب

RASÂ'IL-I MAKÂTÎB

The well known collection of Abd ul Haq Dihlawī's Sufic tracts consisting of forty Rasā'il See No 1389 which comprises forty four treatises

Beginning —

الہی لا احصى بدار ۱۰۲۱، الخ *

The last tract is imperfect Many folios have been misplaced in a hopelessly confusing manner and the catch words are wanting in many places The thirty ninth Risalah is placed before the thirty eighth and similar irregularities are more conspicuous at the beginning and towards the end of the copy The MS is damaged and water stained too

Written in fair Nasta'liq

Not dated 18th century

In an endorsement on the title page the collection is entitled مکاتیب سنح عبد الحق دہلوی

No. 2073.

fol 107 , lines 20-22 , size $10 \times 6\frac{1}{2}$, $7\frac{3}{4} \times 4$

The Same

Another copy of 'Abd ul-Haq's Makâtib.

Beginning

الهی لا اله الا هو یداء الحج *

This collection consists of fifty-two treatises The first forty, agreeing with No 2072, end on fol 66^b The last twelve are preceded by another preface, beginning thus on fol 67^a

تكملة تم ، كتاب الرسائل الاربعین الحج *

Several treatises towards the end are not marked by rubrics

The MS is in a damaged condition

Written in two different hands

Not dated , 19th century

No. 2074.

fol 52 , lines 16 , size $8\frac{3}{4} \times 5$, $6\frac{1}{2} \times 3\frac{1}{4}$

مقدمة مرآة الاسرار

MUQADDIMAH-I MIR'ÂT UL-ASRÂR.

The introduction to the Mir'ât ul-Asrâr of 'Abd ur-Rahmân Chishtî See No 676

Beginning

در بیان حقایق و بیان ولایه ، و چهار پیر و چهارده انوار

الحج *

Corresponding with fol 15^b, line 13 of No 676

The copy is full of clerical mistakes, and spaces for the insertion of proper names have been left blank in many places

Written in ordinary Ta'liq

Not dated , 19th century.

No 2075

fol 103 lines 15 size $8\frac{1}{2} \times 5\frac{1}{4}$ $6\frac{1}{2} \times 3\frac{1}{4}$

(حوب رنگ)

(KHUB TARANG)

A fragment of a mystical work defective at both ends

The first folio bears the mark 119 but it is impossible to say how many folios are missing both at the beginning and end

The MS opens abruptly thus —

* امواج و اریں ہ د نسبت د دل منصور سود الح

The words with which the copy breaks off are

* و اراں یکی محوری راہی است ساجد و ہرانی کہ د اں

The work treats of mystical doctrines the progress of the soul mystical contemplation mystical interpretation of dreams etc etc

The title of the work given on the binding is Khub i Tarang

One fol is missing after fol 43

Written in ordinary Ta liq

Not dated 19th century

No 2076

fol 103 lines 20 size $9\frac{1}{2} \times 5\frac{1}{4}$ $6\frac{1}{2} \times 3$

شرح شمس العین

SHARH-I SHAMS UL-'AYN

A commentary on the author's own work Shams ul Ayn treating of the nature and rules of the spiritual life the progress of the soul the different stages of the sufi road mystical contemplation etc

Author Niyaz Ahmad Alawi Qadiri Sarhindi سار احمد علی
ما زی سرحدی

Beginning —

* الحمد لله الذي هو قلوب المومنين وهو التوحيد والاسماء الح

VOL XXI

F

In the preface the author tells us that prior to this he had written a *Khamsah*, which, according to a statement on fol 99^b, consisted of ninety-five stanzas. He then adds that as the *Khamsah*, treating of mystical doctrines, was difficult to be understood, he wrote the present commentary on the same.

It would appear from a statement on fol 66^b of the following copy that the name of the author's father was Shaykh 'Azmat Ullah Qâdirî. Again on fol 67^a of the same copy the author says that he was a disciple of Sayyid Muhyî ud-Dîn Qâdirî.

The date of completion, given at the end, fol 99^b, is A H 1204 = A D 1789.

The commentary is followed by two short tracts treating of the nature and process of mystical devotion. The first tract begins thus on fol 100^a:

طریق معمولی مذکور و سجدات تعالیٰ با توحه الہ *

The second, beginning on fol 101^a:

بعد حمد و صلوة واضح باد کہ اگر بزرین طریقت شریعت معارف
و رب الہ *

The name of the author, given at the end of the second tract is Shâh Gulâm 'Alî Naqshbandîyah Mujaddadiyah.

Written in ordinary Ta'liq

Dated 2nd Dulqa'd, A H 1284

Scribe ہات علی

The seal of the scribe is found at the beginning and end of the copy.

No. 2077.

fol 80, lines 20, size $9\frac{3}{4} \times 6$, $6\frac{1}{2} \times 3\frac{1}{4}$

The Same.

A defective, and slightly abridged, copy of Niyâz Ahmad's commentary on his Shams ul-'Ayn.

The MS opens abruptly thus

بسم الہی عند اللہ صومعی بن ابی مال الہ *

corresponding to fol 9^b of the preceding copy and breaks off thus —

و اگر سرچ مدل حلقه سعدی زدی امرد نظر اند نو دانر
* لاهوت اسب

corresponding to fol 92^b of the preceding copy

Written in ordinary Ta liq

Not dated 19th century

The paper is getting brittle

No 2078

fol 3 lines 2⁻ size 8½ × 4½ 6½ × 3½

فوائد الموسعة

FAWÂ'ID UL-YÛSUFÎYAH

A small mystical tract treating of the soul etc

Author Shah Muhammad Yusuf bin Shah Muhammad Abd

Ullah ul Qadiri ساء - يوسف ابن ساء محمد عبد الله القادري

The full title of the tract given in the preface is فوائد الموسعة في

كليات علوم الصوفية

The author quotes from the Maṣnawī of Rumi the Gulshan i

Raz of Mahmud Shabistari etc

Written in ordinary Naskh

Not dated 18th century

PRAYERS

No 2079

fol 121 lines 7-9 size 8 × 4½ 5½ × 2½

رساله ادعية

RISÂLAH-I AD'İYAH

A very beautifully written and illuminated copy of a collection of prayers charms etc Each prayer is preceded by an introduction

relating to the origin of the prayer, its properties and effects, with directions for its use

I فتح نامه Fath Nâmah or 'The Book of Victory', beginning with the introduction

بعل اسب از رسول صلی الله علیه و آله و سلم فرموده اند هر که
هر روز یکبار این فتح نامه بخواند الهی *

The Fath Nâmah itself begins thus on fol 4^b

اللهم صل علی محمد و آل محمد - نسیم الله الرحمن الرحیم -
اللهم افتح لنا ابوابنا الهی *

II تفسیر سوره فاتحه Taksîr-i Sûrah-i Fâtihah The various forms of reading the Sûrah-i Fâtihah, and its use as an amulet; beginning, fol 9^b

اسناد تکبیر از حصرت امیر المومنین علی علیه السلام که زوری
حصرت رساله ، دعاء الهی *

III تفسیر سوره نصر Taksîr-i Sûrah-i Nasr, beginning on fol 10^a

حصرت رسول الله صلی الله علیه و آله و سلم فرموده اند که من از
درئندل علیه السلام شنیدم الهی *

IV مهر نبوت Muhr-i Nubûwat The use and properties of the Prophetic Seal, beginning on fol 10^b

از حصرت رساله ، دعاء روایت می کنند امیر المومنین الهی *

V شمایل النبی Shamâ'il un-Nabî, or the descriptive roll of the Prophet, beginning on fol 11^a

زوری که حصرت رساله ، دعائی از دار فنا نثار دعا رحلت
میکردند الهی *

VI نود و نه نام تبارک الوالی Nawad wa Nuh Nâm-i Bârî Ta'âlâ The ninety-nine names of God, generally known as اسماء الهی beginning on fol 11^b

الخالق الذی خلق الخلق ولا حاجب الیه الهی *

VII ١٠ ١١ *Tuhfat us Sayfiyah* A prayer in the form of a Qasidah consisting of forty Arabic verses with a paraphrase in Persian beginning on fol 12^b —

انا الموحود والملاذی بکدنی الهم *

The last two words are repeated at the end of each verse On the margin foll 13^b-29^b is a short treatise in Persian by ٢ارون بن سالم بن توکل Harun bin Salim bin Tawakkul (see fol 14^a) He says that he wrote the treatise as well as the Persian paraphrase at the request of some friends He adds that the prayer originally in the Suryani language was versified in Arabic by Abd Ullah bin Abbas (see fol 18^b) He rendered it into Persian entitling it ١١ بعد after the name of his patron whom he designates thus —

سلطان ابحو السلطان والحلاب والدنيا والدنصر

بن بهمن ابن سلطان محمد شاه ابن بهمن بن کرانسان *

Harun then gives in detail the properties effects and the use of each and every verse of the prayer (see fol 23)

VIII ١١ *Adiyah i Surri* A collection of prayers which according to a statement in the introduction was revealed to the Prophet by inspiration on the night of his *Miraj* beginning on fol 30^a (margin) —

وار حمله وطائف بومده ادعه سرى الهم *

IX دعای پنج Du a i lath beginning on fol 57^b

اللهم لك الحمد على كل حمد الهم *

X دای ايام البصر Du a i Ayyam ul Bid A prayer to be recited in the brightest days of the new moon beginning with an introduction on fol 62^b (margin) —

د حذر اسب که ری رسول الله صل الله علیه و آله سلام د م

مدیده بسنده بود الهم *

The prayer itself begins thus on fol 66^b (margin) —

اللهم ادی اسئالت باسمائك العسی نا الله نا الله نا الله الهم *

XI حوض الحیات Haud ul Hayat or The Spring of Life A mystical tract beginning on fol 62^b —

حمد متعدد و بدای بی عد مر حدای را که وحده لا شریک له

صفت ، کمال اوسه ، آله *

In the preface the author, who does not reveal his name, says that the original work in Hindi, entitled *اندر کد*, was first translated into Arabic. He then translated it into Persian.

The following ten chapters, into which the work is divided, as enumerated at the end of the preface, fol 73^b, will give an idea of its contents

- 1 در معرفت عالم صغیر
- 2 در معرفت نایرات عالم صغیر
- 3 در معرفت کائنات دل
- 4 در معرفت ریاضت
- 5 در صفت معرفت دم
- 6 در معارفات صبی
- 7 در معرفت وهم
- 8 در معرفت علامات مرگ و کفایت روح
- 9 در معرفت مستحضر روحانیان
- 10 در حکایت

XII *Bîst Yak Nâm-i Quadrat* Twenty-one selected names of God beginning on fol 68^b (margin) —

این نسیه ، یکنام و درت اسه ، از نامهای حدای عروحل که رسول

عده السلام گفته ، ×

The names begin on fol 72^b (margin) —

یا اله الاولین و الآخِرین یا الله یا رحمن یا رحیم *

XIII *Du'â-i Daulat* beginning on fol 73^a (margin)

روایتست که هر که بعد از نماز صبح آله *

XIV *Hazâr wa Yak Nâm* One thousand and one names of God beginning with an introduction, fol 73^b (margin)

هزار و یک نام حدای عروحل عن سود عن عباس رضی الله

عنه راعن صاحبه ، السریع آله *

The names begin thus on fol 77 (margin) —

اللهم يا الله يا رحمن يا رحيم يا مالك اليه *

The above is followed by three short prayers

XV اسناد دعای برزگوا به که اس دعای ا د سم خود بخوار
Du a i Mu azzam beginning on fol 85^a —

بخواند اليه *

XVI اسناد دعای ملك القدوس Du a i Malil ul Quddus with an introduction beginning on fol 88 —

اسناد دعای ملك القدوس به گود آتش بدست اند

بمورد اليه *

The prayer begins thus on fol 90 (margin) —

لا اله الا الله سبحانه الملك اقدس اليه *

The above is followed by some short prayers intended for special occasions

XVII اسناد دعای نور Du a i Nur beginning on fol 94^b (margin) after an introduction —

اللهم يا نور النور يا نور النور اليه *

The above is followed by miscellaneous topics relating to the use and medicinal properties of Pudding (حلوا) Grapes (انگور) Honey (شهد) the Water melon (حربزه) Milk (سر) Vinegar (سرکه) etc etc based on traditions etc Then follows a collection of short prayers intended for various worldly purposes At the end is found some wise and moral sayings ascribed to the Prophet

Written in beautiful Naskh within gold and coloured borders

Not dated 17th century

A seal of Sultan Muhammad Qutb Shah (A H 1020-1035=A D 1611-1625) dated A H 1020 and bearing the following versified inscription suggests that this interesting MS once belonged to that emperor — Another seal of this king is to be found on the fly leaf of the interesting copy of Jahangir Namah (No 557)

HINDUISM.

No. 2080.

foll 111, lines 17, size $9\frac{1}{2} \times 5\frac{1}{2}$, $7 \times 4\frac{1}{4}$.

جوگ باشش

JOGBÂSHISH'1'.

A Persian version of Vâlmikî's well-known Sanskrit work Jogbâshisht on Hindû gnosticism

Beginning

پاس و ستائیس تمام دبار آنحضرت اسدالم *

The following account of this translation is given in the preface Finding that all the previous translations of the Jogbâshisht were defective and did not exhibit the real sense of the original, Dârâ Shukûh, in A H 1066 = A D 1656, ordered an improved and scholarly translation of the work to be undertaken. One of his chief courtiers, whose name is not given, undertook the task, and with the help of some learned Pandits and scholars he fulfilled the prince's desire.

Like other translations, the present consists of the following six *Prakarana* or *Bâb* (1) بدراک برکون (2) ممچه برکون (3) آپت برکون (4) نوبل برکون (5) اسم برکون (6) اسدیت برکون

See Ethé, Ind. Office Lib. Cat., Nos 1972-1974, E. G. Browne, Camb. Univ. Lib. Cat., p. 96, W. Pertsch, Berlin Cat., p. 1021, etc etc

The translation, ending on fol 92^a, is followed by a table of fifty-one Upanishads (probably belonging to Dârâ Shukûh's *Sirr-i Akbar*, see No 1453). These, according to the heading, were translated in A H 1067 = A D 1657. Miscellaneous topics of Hindû theosophy and various other subjects are found towards the end of the copy.

In the colophon, fol 92^a, the scribe محمداسدالم says that he transcribed the copy in 1241 Fasli at the request of one Munshî Kanhâ, or Kanahyâ, Lâl, a Pishkâr of the Criminal Court, Patna.

Another colophon at the end, apparently due to the same scribe, is dated 31st May, 1834.

(Nos 2081-2082)

foll 37 lines 15 size 9×5 $5\frac{1}{2} \times 2\frac{1}{2}$

A collection of two treatises

I

foll 1^b-21^b

No 2081

اطوار در حل اسرار

ATWÂR DAR HALL-I ASRÂR

A Persian version of the same Jogba hishit in an abridged form

Translator سرف معونی Sufi Sharif

Beginning —

* حمد و ثنا لبی حدانی است که از نعوس علمی رحمانی اله

The work is dedicated to Jahangir It consists of the following
ten *Taur*

<i>Taur</i>	I	Fol 2 ^b	در نعوس
<i>Taur</i>	II	Fol 6 ^b	در آنکه عالم حلال معص است
<i>Taur</i>	III	1 ol 9 ^b	در بیان آرازی
<i>Taur</i>	IV	Fol 11 ^b	در حالت دل
<i>Taur</i>	V	1 ol 12	در رفع حواس
<i>Taur</i>	VI	1 ol 14	در کدایت نفی
<i>Taur</i>	VII	Fol 15	(not headed)
<i>Taur</i>	VIII	Fol 16	(pasted over)
<i>Taur</i>	IX	Fol 17 ^b	در معرفت حال خود
<i>Taur</i>	X	Fol 19 ^a	در کمال معرفت

The list of the *Taur* given in the beginning of the work is incomplete and confusing

For another copy see Rieu iii p 1034^b See also W Pertsch Berlin Cat p 1022 No 4 A Sufic work entitled معانی الافکار by Sufi Sharif is mentioned in Asaf Lib Cat vol 1 p 454

In the colophon dated A H 1170 (probably 1070) the scribe دوست محمد says that he transcribed the copy for Gobind Pat son of Kathal Das at Al barabad during the reign of Aurangzib

No. 2082.

غرایه ، الاطوار فی کشف ، الانوار

GARÂ'IB UL-A'ÎWÂR FÎ KASHF
UL-ANWÂR.

Another treatise on Hindû doctrines, in the form of a dialogue between Krishna and Mahâdev, translated from the Sanskrit work سناد هرهر by the same Sûfi Sharîf

Beginning

سباس و ستایس صاعی را که اعلان را از حصص نیستی نوج
هستی - او فرموده آلم *

The MS is imperfect at the end, and breaks off with the following words

..... و ارواح عامه حلق کجا منور و نکه مسعول مد وند این
را نمایان صافی فرمای - جواب مهادیو ای کرشن *

Both treatises are written in fair Ta'liq by the same scribe

No. 2083.

fol 106, lines 14, size 12 $\frac{1}{4}$ × 7 $\frac{1}{2}$ 9 × 4 $\frac{3}{4}$

سر اکبر

SIRR-I AKBAR.

A copy of Dârâ Shukûh's well-known work Sirr-i Akbar See No 1453

Beginning on fol 25^b

حمد ذاتی که در دستم الله آلم *

The work is preceded by an index and a glossary of Sanskrit words (as in Rieu II, p 841^b, No I, and Ethé Ind Office Lib Cat, No 1978) occupying fol 1^a-23^a Fol 23^b-25^a are blank

Written in ordinary Ta'liq

In the colophon dated Monday 9th July 1877 the scribe سید محمد says that he transcribed the copy at the request of Rai Sulṭān Bahadur

MANUSCRIPTS OF MIXED CONTENTS

(1)

(Nos 2084-2112)

fol 260 lines 19 size $8\frac{1}{2} \times 6 \times 3\frac{1}{2}$

A very rare and interesting collection of twenty nine treatises dealing with Sufism religious and ethical principles etc etc

The titles of some of these treatises are given in the text some have their titles on the margin given in a later hand while a few are anonymous

Not one of these treatises is mentioned in any other Catalogue It would appear from the preface of the eighteenth treatise (No 2101) that Ahmad bin Maulana Jalāl ud Dīn ul Kashgharī احمد بن مولانا کاشغاری is the author of that tract His name does not appear in any other treatise but the style and the mode of expression which are uniform and similar in all the treatises the repeated occurrence of the same sources the quotations from the same poets etc etc leave no doubt that the author of all these treatises is one and the same viz Ahmad bin Jalāl ud Dīn Kashgharī This assertion is further evidenced by the frequent occurrence of one and the same form of address ای طالب ماں so common in each and every treatise see fol 12^b 14^b 17 144 179 277^b etc

The exact time in which the author flourished could not be ascertained In the beginning of the third treatise fol 21^b he says that he wrote it for the reigning sovereign Isfandiyyar Sulṭān who he says was at that time thinking of undertaking a journey to Khurasan This king is evidently identical with Isfandiyyar of the Uzbek Khanate who ruled over Khiva а н 1032-1033=а д 1623-1643 Again in the preface of the twenty fifth treatise fol 234 the author mentions Sulṭān Janī Beg for whom he says he wrote it This king must be identical with Janī Beg II of Crimea who was restored in а н 1036=а д 1635 and reigned till а н 1045=а д 1638 It is therefore evident that our author flourished towards the middle of the eleventh century of the Muhammadan era The treatises are interspersed with copious quotations from Persian poets and the

latest of them, cited by the author, is the celebrated Jâmi (*d* A H 898 = A D 1492) who is repeatedly mentioned as dead, see foll 77^a, 99^a, 100^a, etc. The author belonged to the Naqshbandīyah sect of the Sûfis, and he gives a genealogy (سلسله) of his predecessors (foll 235^b–237^a), tracing its origin from the first Caliph Abû Bakr, and closing it with his (the author's) spiritual guide Muhammad, popularly called Qâdî *محمد المستر بالقاصي*, who, according to Rashahât (Lib copy fol 297^b), was a most distinguished or according to some the first, K̤halifah of the popular saint K̤hwâjah 'Ubayd Ullah Ahrâr (*d* A H 895 = A D 1489), and who, according to the same Rashahât, wrote the work *سلسله العارفين و تذكرة الصديقين*, dealing with the life, deeds, miracles and teachings of K̤hwâjah Ahrâr. The author designates his spiritual guide thus (fol 100^a) *سيدينا و معبودنا و مولانا محمد المستر بالقاصي*.

He refers to his father on fol 92^b from whose writings, he says, he copied the obituary notices, given in the twelfth treatise (No 2095), foll 92^b–100^b.

The treatises deal with the principles and traditions of Sûfism, the nature and rules of the spiritual life, the progress of the soul, and various points of Sûfic maxims, theories and doctrines, moral and spiritual instruction, religious and ethical principles, etc. etc., together with some historical, biographical and obituary notices relating to the Prophet, the early Caliphs, the four Imâms, and some eminent saints, particularly of the Naqshbandīyah order.

The tracts are of too little extent to be treated elaborately, but some, which are of special interest, will be dealt with at sufficient length.

I

foll 1^b–13^b

No. 2084.

زبدة السالكين

ZUBDA'Î' US-SÂLIKÎN.

The title appears at the end of the treatise fol 13^a.

It deals with the rules and regulations of mystical devotion and other Sûfic matters.

Beginning

حمد پاک ، ار جان پاک ، آن پاک ، را
کو حلاله ، داد مسه ، پاک ، را

It is to be noticed that the above verse is the opening line of Iarid ud Dīn Attar's well known Maṣnawī Muṣibat Nāmāh (see No 46-v)

In the beginning the author dwells upon the advantages of the society of saints and scholars after which he lays down the rules and regulations of mystical devotion

II

foli 13^b-21^a

No 2085

گل و ناز

GUL WA NAURŪZ

The title is given at the end of the work fol 21 as well as on the margin at the beginning fol 13ⁱ

Beginning —

حمد بسند و بنای ی سما مر حدادی ا که شرده هراز عالم

را الح *

The author tells us in the preface that he wrote this for the knowledge and guidance of his royal patron (Isfandiyar) It deals with the relation between the *Pir* and the *Murid*

III

foli 21^b-45

No 2086

معراج العاشق

MI'RÂJ UL-'ASHIQÎN

The title is given in the subscription fol 45^a as well as on the margin fol 21^b

Beginning —

الحمد لله الذى خلق الانسان امساهدة حماله و حلاله الح *

In the preface appears the name of the author's royal patron Isfandiyar for whom he wrote the treatise and who says the author was then thinking of undertaking a journey to Khurasan In this the author explains the terms *Khālifah* and the *Khilafat*

IV

foll 45^b-48^a

No 2087

(مرشد السالكين)

MURSHID US-SÂLIKÎN.

The title is not given in the work, but on the margin, fol 45^b, it is written thus in a later hand *هذا رساله مرشد السالكين*

Beginning

الحمد لله رب العالمين بدان ای طالع ، صادق که حضرت
شیخ مرتعس قدس سره حلکن مدعوماً آلم *

The tract deals with the meaning of the word 'Sûfi', a Sûfi's duties etc

V

foll 48^b-53^a

No. 2088.

(واقعة الحقايق)

(WÂQI'A'I' UL-HAQQÂNIYAH.)

The title of this tract, like that of the preceding, is given on the margin, fol 48^b, in a later hand

Beginning

الحمد لله الذي جعل آدم خليفة في الارض و الصلوة و السلام على
رسوله الخ *

The treatise deals with the duties of a *Khalîfah*

VI

foll 53^b-66^a

No 2089.

(رساله تصوف)

(RISÂLAH-I TASAWWUF.)

A treatise on various Sûfic topics

No title to this tract is given anywhere, neither in the work nor on the margin

Beginning —

حمد سنار و دقای بی شما حدادی را ~ h ~ که حصص
ادم را از ~ اه مخلوقات برگردد آم *
—————

VII

foll 66^b-68

No 2090

(رساله تصوف)

(RISÂLAH-I TASAWWUF)

Comments upon a Gazal of Ubaydi with the following first line of which the tract begins —

دا مملکت ن ناد اشی کی
دستی نتحت شمانوس شرحه خواهی کی

VIII

foll 68^b-72

No 2091

(رساله تصوف)

(RISÂLAH-I TASAWWUF)

On the margin at the beginning fol 68^b the treatise is entitled اداب السالکین This title given in a later hand is evidently wrong since it belongs to another treatise in this collection viz No 2097

Beginning — •

الحمد لله ب العالمین اما بعد از حمد خدا و درود
رسول مکتبی حداد حبیب مآب سعادت اکسبات آم *

Here fol 69^b the author enumerates the following works of his
 (No 2093) شرح سواد الوحی فی الدارین (No 2103) نسبه السلاطین
 (No 2112) مرآة الصفا (No 2106) رساله ذکر (No 2109) شرح چهار کلمه
 شرح دوازده (No 2110) سلسله الصدقین (No 2104) شرح الولد سرانده
 (probably No 2107) رباعی فارسی

No. 2092.

(رسالة نصوة)

(RISÂLAH-I TASAWWUF.)

This treatise bears the title اسرار النكاح, or 'The Secrets of Marriage,' given on the margin at the beginning (fol 72^b) in a later hand. This seems to be erroneous since the treatise has nothing to do with the question of 'marriage'. It was written, as the author himself says, for the knowledge and guidance of some 'Ulamâ of his time, who had no faith in the Sûfis and who, being only superficial observers, could not see the interior of the heart. The author then dwells upon the perfection, dignity, virtues and excellence of the Sûfis.

Beginning

الحمد لله الذي جعلنا من امه محمد عليه الصلوة اما بعد
 سر ، تاله ، اين نسخه آن بود كه دعوى علما و فعلى زمان كه ايسارا
 معرفتى باين طايفه عايله نس ، آلم .

No. 2093.

سوان الوجه

SAWÂD UL-WAJH.

At the beginning on the margin, fol 77^b, the title, written in a later hand, appears thus عدا رساله شرح سوان الوجه, meaning that it is a commentary on the Sawâd ul-Wajh. It is included in the list of the works given on fol 69^b. In the subscription (fol 81^a), however, it is called رساله صيحه.

Beginning

الحمد لله الذي جعلكم من صعه ، ثم جعل من بعد صعه ، فوهه الهم *

In this treatise the author deals with the three stages of life, viz childhood, youth and old-age

XI

fol 81^b-85^a

No 2094

گنجنامه

GANJ NÂMAH

On the frailty of life The title appears on the margin at the beginning but is not given in the work itself

Beginning —

قال رسول الله صلى الله عليه وآله وسلم الدنيا دار العناء الخ *

XII

fol 85^b-101^a

No 2095

علمیه

‘ILMÎYAH

A tract containing short notices of some eminent and holy persons

On the margin fol 85^b the treatise is styled رسالة سماعة علمیه but in the text fol 86^a it is called علمیه

Beginning —

موله مبارک و تعالی ان الله بالناس لرحیم حمد ۱۰ مر
آن علمیه را که مهربانست و ۱۰ ب الخ *

The tract begins with brief notices relating to the Prophet the four early Caliphs Faṭimah Hasan Husayn Hamzah Abbas and the four Imams occupying fol 86-92^b after which the author gives obituary notices of some distinguished saints with special reference to the dates of their birth and death and the places of their burial He devotes particular attention to those saints who lie buried in Bukhara He says that he copied these notices from the writings of his father The notices are as follows —

(1) معروف کرجی — A disciple of Ali Musā Rada He died A H 200 = A D 815 and was buried at Bagdad fol 93^a

(2) سلطان انراعم ادمم — A disciple of Muhammad Baqir He died at Syria A H 262 = A D 875 where he lies buried fol 93^a

- (3) شیخ شقیق بلخی A disciple of Ibrâhîm Adham and the spiritual guide of Hâtîm Aşam He died A H 740=A D 1339 at Khutlân, where he lies buried, fol 93^a.
- (4) شیخ سری سقطی A disciple of No 1 He died on the morning of Tuesday, 3 Ramadân, A H 253=A D 867 His tomb is in Bagdâd, fol 93^a.
- (5) ʿAṣîd ʿAdadî A disciple of No 4, who was his maternal uncle He died A H 297=A D 909 His tomb is at Bagdâd, fol 93^b.
- (6) شیخ شای A disciple of No 5 He died at the age of eighty, A H 334=A D 945 His tomb is in Syria, fol 93^b.
- (7) شیخ ابوبکر الکتانی A disciple of No 5 He died, A H 322=A D 933, fol 93^b.
- (8) شیخ ابو عبد الله حقیق، العدادی A disciple of Abû Muhammad Ruwaym ul-Bagdâdî, a disciple of No 5 He died, A H 331=A D 942, fol 93^b.
- (9) سلطان احمد الحاروی A disciple of Hâtîm Aşam He died, A H 240=A D 854 His tomb is at Balkh on the skirt of the fort of the city, fol 93^b.
- (10) شیخ ابوتراب حسینی A disciple of Hatîm Asam He died, A H 245=A D 859, the year in which Dun Nûn Misrî died, fol 93^b.
- (11) شیخ ʿAbîl ʿAṣâ Died in Muharram, A H 180=A D 796 fol 93^b.
- (12) شرحانی He settled in Bagdâd Died, Wednesday, 10 Muharram, A H 227=A D 841, fol 94^a.
- (13) ابوبرید دطامی Died, A H 130=A D 747, fol 94^a.
- (14) شیخ ابو الحسن حرفانی Died 10 Muharram, A H 425=A D 1033 He was a disciple of شیخ عبد الله الدهمستانی, a disciple of شیخ ʿAbîl ʿAdadî, a disciple of شیخ ʿAbîl ʿAṣâ, a disciple of شیخ موسی المعروف, a disciple of شیخ ʿAbîl ʿAṣâ, a disciple of No 13, fol 94^a.
- (15) حواصه عدانصاری A disciple of No 14 He was born on Friday, 2 Sha'bân, A H 396=A D 1005, and died, A H 481=A D 1088 His tomb is at Harât, fol 94^a.
- (16) شیخ ابو سعید ابو الحار —A disciple of Shaykh Abul 'Abbâs Qassâb He died on Thursday night, 4 Sha'bân, A H 440=A D 1048, fol 94^b.

- (17) سنح الاسلام احمد الباقى العاصى — He was born A H 401 = A D 1010 He was a disciple of Shaykh Abu Tahir a disciple of Shaykh Abu Sa'id Abul Khayr He died A H 536 = A D 1141 fol 91^b
- (18) سنح ابو القاسم — He enjoyed the society of سنح برفان الدين فليح Some say he was a disciple of سنح على فارمدى a disciple of سنح ابراهيم ناكوى but according to others of سنح ابراهيم حموى a disciple of سنح محمد كركانى He died A H 490 = A D 1096 fol 94^b
- (19) سنح ابو يوسف عمدانى — He died at Samarqand on Thursday 26 Muharram A H 505 = A D 1111 In his life time he performed thirty eight pilgrimages on foot fol 93^a His four Khalifas were the following —
- (20) حواجه عبد الله بومى — The first Khalifah His tomb is in Bukhara outside the Kalabad Gate near the tomb of Khwajah Ishaq Kalabadi fol 96^a
- (21) حواجه حسن اندامى — The second Khalifah of Abu Yusuf Hamadani He lies buried near the tomb of Khwajah Ishaq Kalabadi fol 96
- (22) حواجه احمد بسوى — The third Khalifah He died A H 514 = A D 1120 His tomb is in Turkistan fol 96^b
- (23) حواجه عبد العالى ععدوانى — The fourth Khalifah His father Abd ul Jamil who traced his origin from Imam Malik was a native Malatīyah He was a descendant of the kings of Rum which place he had to leave on account of the vicissitudes of time He emigrated to Bukhara and settled in Gujdawan where Abd ul Khalīq was born and buried fol 96^b

The account of Abd ul Khalīq Gujdawani is followed by a heavy list of his successors till it is brought down to the most distinguished saint of the Naqsh-bandiyyah order Khwajah Baha ud Din

- حواجه بهاء الدين بفسند — A disciple and Khalifah of Amir Kala'l He was born A H 709 = A D 1309 and died A H 782 = A D 1380 He was buried near Bukhara fol 98^b His four Khalifas were (1) حواجه محمد دارسا who died at Madinah (2) حواجه علاء الدين عطار whose tomb is in Shadman (3) حواجه علاء الدين ععدوانى who lies buried by the side of Baha ud Din and (4) مولانا يعقوب حرجى who lies buried in Shadman
- حواجه عند الله احرار — A disciple and Khalifah of Yaqub Charkhi He was the son of Shaykh Umar of Bagistan a village in

Tâshkand From Shâsh he came to Harât where he enjoyed the society of Sa'd ud-Dîn Kâshgarî Afterwards he went to Samarqand, where he imparted spiritual instruction, and where he breathed his last in A.H. 896=A.D. 1490, fol 99^b
 مولانا محمد الشافعي بالقاضي A disciple and Khalifah of Ahrâr, and the spiritual guide of the author, fol 100^a
 There is a lacuna after fol 100^b

XIII

fol 101^b–116^a.

No. 2096.

(رسالة تصوف)

(RISÂLAH-I 'I'ASAWWUF).

There is no title to this treatise, neither in the work nor on the margin at the beginning

Beginning

الحمد لله الذي اعطى الانسان وجوداً ورتبه *

The treatise deals with a mystical interpretation of 'the existence' وجود

XIV

fol 116^b–143^a.

No. 2097.

آداب السالكين

ÂDÂB US-SÂLIKÎN.

The treatise deals with the nature and rules of the spiritual life, the functions of the soul, etc

The title appears thus in the subscription, fol 143^a تمت هذه الرسالة بترجمة العلامة آداب السالكين

Beginning

الحمد لله الذي خلق الانسان لمعرفة النفس و الخالق و الصلوة
 والسلام على محمد المبعوث الخ

XV

foll 143^b-151

No 2098

آداب الصدیقین

ÂDÂB US SIDDÎQÎN

An ethico mystical tract

The title appears thus in the subscription fol 151^a هم آداب
الصدیق

Beginning —

سناس بنجد و سناس بعد جدای را که سناس آدم را گنجینه گنج
 می بهای که ان داب سرف خودش بود صاحب آلم *

XVI

foll 151^b-163^a

No 2099

(رسالة نصوص)

(RISÂLAH-I TASAWWUF)

There is no title to the treatise In it the author explains that
 Adam was the main repository of divine treasures

Beginning —

الحمد لله الذي جعل آدم خليفته في الارض والصلوة والسلام
 على سوله محمد المذوب آلم *

The colophon fol 163 is dated 23 Jumada I A H 1146

XVII

foll 163^b-177^b

No 2100

رسالة نكاته

RISÂLAH-I BUKÂ'IYAH

A treatise on Repentance entitled in the colophon fol 177^b
 as well as at the beginning on the margin fol 163^b

Beginning

الحمد لله الذي عمر آدم من الدواب والآلام آمين *

The colophon is dated Jumâdâ I, A H 1146, the fifteenth regnal year. The name of the king is not mentioned, but he is evidently Nâsir ud-Dîn Muhammad Shâh of Dîhlî who reigned A H 1131-1161 = A D 1719-1748

XVIII

foll. 178^b-190^a

No. 2101.

(رسالة نصوفى)

(RISÂLAH-I 'I'ASAWWUF.)

The treatise, without any title, contains the author's precepts to his spiritual brethren

Beginning

حمد بسعد و ثناء بعد مر حدائى را كه ار كمال وصل و عنايه

مست ، حاك ، را سعادت محكمه ، خودس مشرو ، گردانند آمين *

The subject matter of the work and the author's name are given thus on fol 179^a

بعد ار حمد خدا و درود رسول محتدى وصيه ، اين صعيه ، كم

مراع ، و كمترين ار حادمان اين مستخدمان احمد بن مولانا حلال الدين

الكشافى عمر الله له ولوالديه نه بسنه ، طالبان اين طريق

آنكه آمين *

XIX

foll 190^b-195^a.

No. 2102.

(رسالة نصوفى)

(RISÂLAH-I 'I'ASAWWUF.)

The treatise, on various Sûfic topics, is without any title. It begins thus

الحمد لله الذي دور فلوب العارفين بدور حماله و حلاله آمين *

XX

fol 195^b-205^a

No 2103

نسخه السلاطین

TANBÎH US-SALÂTÎN

Ethical and mystical admonitions to kings

Beginning —

و اد فال ريك للملايكه انى حائل فى الارض حلقه ندى الى
طالب صادق كه حو سجاده تعالى دينا را حلق كرد الحج *

The title appears in the colophon fol 205

The work is included in the list of the works given on fol 69^b

XXI

fol 205^b-208^a

No 2104

(شرح) الولد سرانه

(SHARH-I) AL-WALADU SIRRU ABÎH

A treatise explaining the meaning of the term A son is the prototype of his father

Beginning —

الحمد لله الذى خلق ادم على صورته و دفع منه من روحه الحج *

The title appears both at the beginning fol 205^b and in the colophon fol 208^aThe work is mentioned in the list of the works given on fol 69^b

XXII

fol 208^b-218^a

No 2105

نصائح السالكين

NAFAHÂT US-SÂLIKÎN

The title is given both at the beginning and end

Beginning -

الحمد لله الذي اظهر دعوس السالكين تتجليات دعفات اسمائه
و معاته آله *

The work treats of the spiritual life

XXIII

fol 218^b-226^b.

No. 2106.

رساله دكر

RISÂLAH-I DĪKR.

A treatise on mystical devotion and invocation, entitled, both at the beginning on the margin, fol 218^b, and end, fol 226^b, رساله دكر

Beginning

الحمد لله الذي اظهر دعوس الحكمه و المعرفة في قلوب المتخلصين
و المحققين آله *

The treatise is mentioned in the list of the works given on fol 69^b

XXIV

fol 227^b-233^b.

No. 2107.

شرح رباعيات

SHARH-I RUBÂ'ĪYÂ'T.

Comments upon some Rubâ'is The Rubâ'is are always preceded by the words عالیشان حصرت حان, and once in the present tense و انقاء حصرت حان عالیشان سلمه الله (see fol 228^a)

Beginning

الحمد لله الذي اظهر قلوب الطالدين و العاشقين بدور تحليات اسمائه
و معاته آله *

The treatise is most probably identical with the شرح دواردة رباعى mentioned in the list of the works given on fol 69^b The number of Rubâ'is here is thirteen instead of twelve

The title is given both at the beginning and end
The colophon is dated A H 1146

XXV

fol 234 - 239^a

No 2108

نام اے حواجگان

BAYÂN-I SILSILAH-I KHWÂJAGÂN

Genealogy of the Naqsh-bandīyah Shaykhs

Beginning —

الحمد لله الذي حلل الانسا من مزال كالعجا و حلل الحان
من مارج من نار الخ *

In the preface the author tells us that he wrote this tract for Sultan Jani Beg who requested him to write a genealogy of the Naqshbandīyah order of Sufis. This royal personage is probably identical with Jani Beg II of Crimea who was restored in A H 1036 = A D 1635 and reigned till A H 1045 = A D 1638. The author begins the genealogy with Abu Bakr the first Caliph and closes it with his spiritual guide Muhammad Qadī thus —

فاسم ی محمد بن ابی نکر صدق (3) سلمان فارسی (2) ابی نکر صدق (1)
ابو القاسم (7) سنج ابو العباس خرفانی (6) ابو رد بسطامی (5) امام جعفر صادق (4)
عبد العالی عسکدوانی (10) ابو يوسف شهدانی (9) ابو علی فارمدی (8) کرگانی طوسی
حواجه علی (13) حواجه محمود انصاری (12) حواجه عارف ربوکری (11)
حواجه با الدین (16) امیر کلال (15) حواجه محمد بانای سبازی (14) رامین
مولانا محمد ا (19) حواجه احرار حواجه عبد الله (18) یعقوب خوجی (17)
بالعاصی who is spoken of as dead

The title of the work is given in the concluding verses fol 239
The colophon is dated A H 1146

XXVI

fol 239^b-241^a.

No. 2109.

چهار کلمه

CHAHÂR KALIMAH.

Comments upon the following four *Kalimah* of the Naqshbandiyah *Shaykhs* which they treat as their fundamental principles

1. لاوت در انعم (4) سفر در وطن (3) طرد در ودم (2) موس در دم (1)

Beginning

بدان ای طالع ، صادق که حصر حواصن و دس الله اسرارهم این
چهار کلمه را اعلی و رکزی در طریقه ساحت اند آله *

The work is included in the list of the works given on fol 69^b.

XXVII

fol 241^b-250^a.

No. 2110.

سلسله الصدیقین

SILSILA'I' US-SIDDÎQÎN.

The title of the work is given at the end on fol 250^a.

Beginning —

الحمد لله الذي ادرل من القرآن ما هو سماء و رحمة للمومنين آله *

The work is mentioned in the list of the works given on fol 69^b.

XXVIII

fol 250^b-257^a.

No. 2111.

(رساله نسو ف)

(RISÂLAH-I 'I'ASAWWUF.)

On divine love and other mystical topics

No title to the work is given anywhere It begins thus —

الحمد لله الذي ادرل على عدة الكتاب و لم يجعل له عوجا آله *

XXIX

foll 257^b-260^b

No 2112

عمره صفا

MIR'ÂT-I SAFÂ,

OR

THE MIRROR OF PURITY

On the purity of the Soul etc

Beginning —

قال داود نازك لم حلق الحلق قال الله تعالى كذب كذرا
 مصعنا ألم *

The title appears in the following concluding lines —

خواهی صفا دل جو انده شود
 رنهار منه ر دسب مراب صفا

All the treatises are written in fair Nasta liq by one and the same scribe who however does not reveal his name

(2)

(Nos 2113-2137)

foll 408 lines (centre col) 17-19 margl col 29 33

size 10 × 5¹ 9 × 5

An interesting MS containing several collections of useful letters together with some choice extracts pieces of refined prose and miscellanies and a few important treatises

Centre Col

I

foll 1^b-244^b

No 2113

مسات ابو الفضل

MUNSHA'ÂT-I ABUL FADL

Letters and some other prose writings of Abul Fadl beginning as in No 867 —

گوداگون بدانش مردار دریا که وجود سم را ار کارخانه عذاب ألم *

The letters, ending on fol 143^a, are followed by numerous prose pieces, the following of which are important

fol 144^b, منتخب ، حديقۀ حكيم سنائی ، fol. 143^a ، حاتمۀ آیات سورۀ فتح ،
 حاتمۀ مكر مرادوار سيح فيصي ، fol 145^a ، احتتام مديحه ، ديوان كمال الله اعلى ،
 fol 147^a ، حاتمۀ كشكول بزرگ ، fol 151^a ، حاتمۀ كه بر مرفع نوشته ، fol 147^a ،
 حاتمۀ شرح آداب المريدين شيخ سرف الدين منيرى ، fol 164^b ، حاتمۀ عيار داس ،
 در شروع انتخاب آداب ، fol 169^a ، در ديپاچۀ كوكول حورد نوشته ، fol 168^a ،
 حاتمۀ تمام منتخب شيخ سرف الدين منيرى ، fol 169^b ، المريدين نوشته
 احتتام منتخب ديوان ، fol 181^b ، در احتتام انتخاب مديحه العرافين حاوانى نوشته
 حاتمۀ دفتر ، fol 185^a ، انتخاب منتخب ديوان ابورى ، fol 184^b ، حاوانى نوشته
 fol 186^b ، اول اكبر نامه

II

fol 244^b-275^a.

No. 2114.

ممنشأ ، نصير

MUNSHÂ'Â'I'-I NASÎR.

A collection of letters and some prose pieces by Nasîr, who, on fol 258^a, designates himself as نصير الانامى

The first letter, addressed to Mirzâ Mu'in, begins thus

هو تعالى من ابدال و رياض احلال آن نور حديقۀ اوصال الحج *

Other pieces are by the following

Muhammad Sûfi, fol 253^b, 273^b, Zuhûrî, fol 266^a, 'Abd ul-Wâsi', fol 268^a, 'Urfî, fol 269^b, Mullâ Mirzâ Jân, fol 273^a Amîr Muhammad Dashtakî Wâ'iz, fol 273^a, Sâ'ib, fol. 274^a

III

fol 275^b-277^a.

No. 2115.

منتخب ، حبیب ، السیر

MUN'Ī'AKHAB-I ḤABĪB US-SIYAR.

Three anecdotes taken from the Ḥabîb us-Siyar of Khwând Amîr (see Nos 464-467), beginning

در حديث السیر مسطور است كه در ايام خلافت مستطير كه حليۀ

بود بعدل و انصاف ، معروء ، الحج *

IV

fol 277^a

Arabic

No 2116

(مسحوب) مساروق انوار العنق

(MUNTAKHAB-I) MASHÂRIQ-I ANWÂR
UL-YAQÎN

A short piece in praise of Ali taken from an Arabic work
Mashariq i Anwar ul Yaqin with its full title مساروق انوار العنق في
جمع اسرار امير المؤمنين

Beginning —

نعرفون الناس امير المؤمنين عليا و نخطون اليه *

The work is not mentioned in the *hashf ul Hujub* nor in any
other catalogue

V

foll 277^b-290^b

No 2117

ممسآت ابو الفصح

MUNSHA'AT-I ABUL FATH

An interesting collection of Hakim Abul Fath Gilani's letters

Beginning —

چهار ناع دنیا را حصرت حق تعالی خدا که ناند و ساند ناسام اسرار

و ادبار و مواکه و ارهاق اراسنه و خراسنه *

Hakim Masih ud Din Abul Fath of Gilan came to India in A H
983=A D 1575 and entered the court of Akbar from whom he
received warm favours. He died in A H 997=A D 1588. See
Bada'uni vol iii p 197 Blochmann A in i Akbari p 424 etc

The letters are addressed to

Hakim Humam foll 278 278^b 284^b 285^b 289^a 290Khan Khanan fol 280 287^bShaykh Diya Ullah fol 281^a •Shah Jamal ud Din Husayn fol 282^bMir Sadr ud Din fol 283^a

Khwâjah Shams ud-Dîn Muhammad, fol 287^a, 288^a

Qâdî Nûr Ullah, fol 288^b

A few letters by others are also included in this collection of Abul Fath's letters

There is a lacuna after fol 290^b

The letters of Abul Fath are followed by miscellaneous letters and a few prose pieces, as follows

Letter by Shaykh ul-Islâm of Harât, written on behalf of Hasan Khân to Minûchihr Khân, governor of Mashhad, fol 291^a

Khân Khânân's letter to Mullâ Nazîrî, fol 291^a

VI

foll 291^b-292^a

No. 2118

کسکول

KASHKÛL.

A very short extract from the Kashkûl, or Kachkûl, or the 'Beggar's Bowl,' of Bahâ ud-Dîn ul-'Âmulî (d. 1030 = A.D. 1621)
For particulars of the author and the work see No 291

Beginning

ذکر المعسرون فی قوله تعالى ایاک ، بعدد و ایاک ، دستعن الیم *

VII

foll 292^a-296^a

No. 2119.

فتح نامه

FA'I'H NÂMAH.

An account of the conquest of Salâpûr by 'Burhân Nizâm Shâh King of Ahmad Nagar (A.H. 914 961 = A.D. 1508-1553)

Author Shâh Tâhir Dakhanî ساه طاهر دکھنی .

Beginning

چون بمقتضای مخواستی ادا اراد الله شنداً هذا اسما الیم *

The author Shâh Tâhir b.n Shâh Radî ud-Dîn ul-Ismâ'îlî ul-Husaynî was a descendant of the Khwândî Sayyids, who traced their origin from the Ismâ'îlî Calîphs of Egypt Tâhir was a native of

Kashan where he learnt theology and other sciences from Shams ud Din Muhammad. He was a great supporter of the Shi'ah faith and therefore having incurred the displeasure of Mir Jamal ud Din Astarabadī and Shah Isma'il Safawī he fled to India and entered the court of Burhan Nizām Shah in A H 928=A D 1521. Here he soon rose to great eminence so much so that says the author of the *Majālis ul Mu'minīn* all the kings of the Deccan bowed down before him. He gained an unusual supremacy over Burhan Nizām Shah by means of a supposed miraculous recovery of the Shah's son Abd ul Qadir. He died in Ahmad Nagar A H 952 or 953=A D 1545 or 1546 but according to *Khurshīdah* Bombay edition vol II pp 213-30 in A H 956=A D 1549. See *Majālis ul Mu'minīn* foll 414^b-417 Rieu I p 395 etc. Besides being an eminent prose writer he was a poet of no mean distinction. The author of the *Majālis loc cit* enumerates the following works by Tahir —

شرح باب شرح در بهدب اصول حاشیه در الهیات سفا
حاشیه در شرح رساله جمعونه دفعه حادثی عشر در کلام
رساله امدوح العلوم رساله فاسی در احوال معاد بقصر فاسی بنصاری
رساله در ادسا
and

The Fath Namah is followed by some prose pieces of little importance occupying foll 296-301^b

VIII

foll 302^a-317^b

No 2120

عرض نامه

‘ARD NĀMAH

A treatise dealing for the most part with the praise of Sultan Hasan Beg the fourth king of the Aq Quyunlī dynasty who reigned from A H 871-883=A D 1466-1478 by an anonymous author

Beginning —

اللم صلی علی احمد و آله الطینس الطاهرین قال الله سبحانه
و تعالی الع *

The treatise was written in honour of the Sultan's review of his army at *اصغر*. The author gives a vivid account of the occasion

At the end (fol 317^b) the treatise is dated Haydarâbâd, Rajab,
A H 1077

IX

foll 317^b-349^a.

No. 2121.

مُنشَا'آ'ي شَاه تَاهِر

MUNSHA'Â'I'-I SHÂH 'ÎÂHIR.

A collection of letters written by Shâh Tâhir The author has been mentioned under No 2119 in connection with his نام

A copy of the work is noticed in Rieu 1, p 395 The letters are written by Tâhir, some in the name of Nizâm Shâh, some in his own. They are as follows.

Letters to Shâh Tahmâsp fol 317^b, 318^a, 348^b.

From Nizâm Shâh to Bâbur, fol 319^b

To Humâyûn, foll 321^a, 343^a

To Shaykh Ibrâhim Mujtahid, fol 323^a.

To Qutb ul-Mulk, fol 323^b

To Khudâwand Khân Gujarâtî, foll 324^a; 332^b

To a Sûfi, not named, fol 324^b

To Mirzâ Shâh Husayn, fol 325^a.

To Qâdî Jahân, foll 325^b, 326^a, 327^a, 338^a, 342^a; 342^b

To Mir Ja'far Sâwajî, fol 327^b

To Qâsim Beg, foll 328^b, 333^b, 345^b

To Khwâjagî, fol 329^b

To Amîr Nûr ul-Hudâ Qazwînî, fol 331^a

To Asad Beg, fol 332^a

To Kamâl ud-Dîn Husayn, foll 332^b, 334^a

In reply to Sayyid Tâhir Astarâbâdî, fol 333^a

To Sayyid Shâh Hasan Anjû, fol 334^a

To Kamâl ud-Dîn Hakîm, fol 335^b

To Shâh Qirwâm ud-Dîn Nûr Bakhsh, fol 336^b

To Shâh Ni'mat Ullah Yazdî, fol 337^a

To Mir Buzarg, Qâdî of Yazd, foll 337^b, 339^b

To Amîn ud-Dîn Husayn son of Amîr Jamâl ud-Dîn, fol 339^a.

To his (the author's) son Shâh Haydar, fol 340^a

To Amîr Safî ud-Dîn son of Amîr Jamâl ud-Dîn, fol 340^b

To Mu'izz ud-Dîn Isfahânî, fol 341^a

From Nizâm Shâh to Humâyûn, fol 344^a

In reply to Qutb Shâh, 344^b

To Murad Khan fol 345

To Amir Mas ud Yazdi fol 346

To Sayyid Muhibb ud Din Habib Ullah fol 346

To Sultan Bahadur King of Gujarat fol 346^b

To Shahzadah Sultan fol 348

There are also several letters in this collection which the author wrote to friends their names however not being given

λ

fol 349 -401^a

No 2122

مکتوبات

MUNSHA'AT-I MUTAFARRIQAḤ

A collection of miscellaneous letters Farmans Nishans etc
The most important of these are —

Letter from Jalal ud Din Shah Shuja written at the time of his death to Timur fol 349

Farman of Abul Fath Mirza Shah Rukh to the Sultan of Jattah fol 350^b

Naşira s letter to Muzaffar Husayn Munajjim fol 351^a

Sultan Husayn Mirza s letter to Shah Isma il fol 355^b

Sultan Husayn Mirza s letter to Farrukh Yasar governor of Shirwan fol 356

Shah Beg Khan s letter to Shah Isma il fol 357^a and the latter s reply fol 357^b

Timur s letter to Sayyid Ali Kaya fol 365^b and the latter s reply fol 366^b

Letter from the Ulama of Transoxania to Abd Ullah Shustari fol 369^b

The above is followed by several Nishans occupying fol 377 - 401

XI

foll 401^a-408^a

No. 2123.

کلام اکابر

KALÂM-I AKÂBIR.

A collection of the sayings of great men.

Beginning

صاحب ، دهمیرب کسی است ، که پیوسته مراغه ، احوال و افعال
و محاسن ، افعال و اعمال خیر بوده است *

Marginal Col

The earlier portion contains scattered pieces and short extracts made at random from Nuzhat ul-Qulûb (see No 633), Tadkirah-i Daulat Shâh (see Nos 680-681), Kanzur-Rumûz (see Nos 119-120), Tafsîr-i Daylamî, Shamâ'il-i Tirmidî, Nafâ'is ul-Funûn (see Nos 907-909) etc etc , intermixed with some recipes, charms, prayers, etc , occupying foll 1^b-150^b They are of too small extent and of too little importance to be separately enumerated The important works are

XII

foll 151^a-157^a

No 2124.

الهامه

ILHAMIYAH.

The well-known Sûfic treatise by Mullâ Tugrâ of Mashhad See
No 333-III

Beginning

الحمد لله که نفس مرادم اله *

XIII

foll 157^b-164^a

No 2125

تاج المدائح

TAJ UL-MADÂ'IH

The Taj ul Mada ih by the same Tugra See No 333-II

Beginning —

سرچ روزی علم نگارش بدای * اهی ا * السلام *

XIV

foll 164 -169^b

No 2126

مراة الفوح

MIR'ÂT UL-FUTÛH

The Mirror of Victories by Tugra written in praise of the conquest of Balkh and Badakhshan by Murad Bahsh See No 333-IV

Beginning —

که نارای ممدان بعدد السلام *

XV

foll 170^a-172^a

No 2127

کمر المعانی

KANZ UL-MA'ÂNÎ

Tugra s Treasure of Thoughts in praise of Shah Shuja See No 333-VIII

Beginning —

نعمان معمر دهان حواهر السلام *

XVI.

foll 172^a-176^a.

No. 2128.

تجلیا

'I'AJALLIYA'I'.

Tugrâ's treatise in praise of Kashmîr See No 333-VI

Beginning

کشمیر بود و اصل دران عالم نور آید *

Arabic.

XVII

foll 176^b-179^a

No. 2129.

(رسالة امام)

RISALAH-I 'ILM.

An anonymous and incomplete Arabic tract on the advantages of 'knowledge', the duties of students and teachers, etc.

Beginning

الحمد لله على آلائه و الشكر على نعمائه الحمد *

The above is followed by extracts from the writings of Ni'mat Khân, mostly from his Waqâ'i', occupying foll 181^a-189^a

Foll 190^b-191^b A prayer in Arabic Foll 192^a-206^b blank

XVIII

foll 207^a-228^b.

No. 2130.

مناظره رند و زاهد

MUNAZIRAH-I RIND WA ZAHID.

'Dispute between a debauchee (رند) and a devout man (زاهد)'
a very rare and interesting allegorical tract

Author Fudûlî فصولی

Beginning —

ای بر تو سحرود راهدان رفیع نماز
ای رعیت رددان بدو هنگام نماز
گراهل جمعیت است وگراهل مختار
هر کس بر تانی بدو مکتوبد راز

Fudulī with his original name Muhammad bin Sulayman محمد بن سلمان was born in Hillah but spent the greater part of his life in Bagdad and is therefore better known as Fudulī Bagdadī. He died at Karbalā in A H 970 = A D 1562 or according to Riyad ush Shu'ara fol 303^b and Majma'un Nafais fol 359^b in A H 976 = A D 1568. He was equally well versed in Arabic Persian and Turkish. His Persian Diwan is noticed in Rieu II p 659. See Taqī Kashī Sprenger Oude Catalogue p 22. Haj Khal vol III p 300 etc.

Foll 228^b-231^b Shafī'ah's preface to the Padīshah Namah beginning —

نامۀ فتح است رحی قدم الم *

Foll 232-242 extracts from the Waqa'i of Nimat Khan Ali

Foll 244-283^b contain short extracts from the works of eminent writers a few letters recipes etc etc. They are of little importance.

XXIX

fol 284^a-290^b

No 2131

انوار الحکم

ANWĀR UL-HIKMAT

A small tract containing moral and religious precepts by the celebrated Imam Muhammad Gazālī who died in A H 505 = A D 1111. He has been mentioned in connection with his popular work Kimiya-i Sa'adat (see No 1346).

Beginning —

الحمد لله الذي نور من لهج العلوب نادوا حكمته ربي سلطان

الاولاح الم *

The tract is noticed in Rieu II p 830^b xx

XX.

foll 293^a-298^a.

No. 2132.

رساله خوشنویسی

RISÂLAH-I KHWUSHNAWÎSÎ.

‘Abd Ullah Sayrafi’s treatise on calligraphy. See No 1076

Beginning

اما بعد پندین گوید مقرر این کتاب عدد الله السیروی الح *

The present is an abridgment

XXI

foll 299^a-305^b.

No. 2133.

(رساله روح)

RISÂLAH-I RÛH.

A Sûfic tract in the form of an anecdote in which the Soul is personified, by Fudûlî Bagdâdî (see No 2130)

Beginning

حمد بیکد حدایرا سراسه ، که ریاض بدن را ناک روان پرورده الح *

XXII

foll 306^b-313^b.

No. 2134.

جدوا

JADWÂ’I’.

Extracts from the Jadwât of Mir Muhammad Bâqir Dâmâd of Astarâbâd, who died in Najaf, A H 1040=A D 1630 See Rieu II, p 835^a, xxviii

Beginning

در اصطلاح اصحاب حکمت و معارف انسانی حقیقه الح *

XXIII

foll 313^b-323^b

No 2135

رسالة حبر و احبار

RISÂLAH-I JABR WA IKHTIYÂR

A treatise on the doctrine of predestination and free will by
Naşîr ud Dîn Tusî in ten *Fasl* See Rieu II p 830^b XXI

Beginning —

* الحمد لله رب العالمين و مسبب الاسباب و معطي الابواب الحمد

Foll 323^b-331^b Miscellanies

XXIV

foll 332^a-352^b

No 2136

مسنوبات طهري

MANSÛRÂT-I ZUHÛRÎ

Prose writings of Mulla Zuhurî

(1) Preface to *Khwan* i *Khalil* fol 332 See No 284-I(2) Preface to *Gulzar* i *Ibrahim* fol 343 See No 284-II(3) Preface to *Nauras* fol 347^b See No 284-IIIDated (fol 352^b) Haydarabad Muharram A H 1080

Scribe محمد ظافر الحسنی

XXV

foll 352^b-401^b

No 2137

رقيات معرفه

RUQA'ÂT-I MUTAFARRIQA H

A collection of miscellaneous letters the following of which are
important —

From Sultân Sulayman to *Shah* Tahmasp fol 352^b and the
latter's reply fol 354^b

Nizam ul Mulk's petition to Malik *Shah* fol 359 and the
latter's reply fol 359^b

Tîmûr's letter to Sultân Ahmad Jalâ'ir, fol. 361^a, and the latter's reply, fol. 361^b

'Abd ul-Mu'min Khân's letter to Shâh 'Abbâs, fol. 361^b, and the latter's reply, fol. 362^b.

Shâh Jahân's letter to Shâh 'Abbâs, fol. 365^a, and the latter's reply, fol. 366^a

Sâ'ib's letter to Mîr Adâ'i, fol. 369^a

Abul Fadl's preface to the Dîwân of Faydî, fol. 370^b

Mullâ Tugrâ's letter to a friend, fol. 371^b

Tugrâ's letter to Bazmî, fol. 373^a

Mutî'â's letter to Mirzâ Kâzım, fol. 374^b

Letter from Khân Ahmad, governor of Gîlân, to Hakîm Kamâl ud-Dîn Husayn, fol. 375^b

The above is followed by some unimportant letters

Hakîm Abul Fath's letter to Khân Khânân, fol. 384^a

Mullâ Ulfatî's letter to Mîr Sîpîhrî, fol. 385^a.

Mullâ Zuhûrî's letter to Mullâ Mâ'ilî, fol. 386^a

Tugrâ's letter to Muqîmâ, fol. 388^a

Prince Muhammad Hakîm's letter to Akbar, fol. 388^b

Letter from Shâh Tahmâsp to Khân Ahmad Gîlânî, fol. 399^b

The whole volume is written in fair Nasta'liq by the scribe طاهر الس, whose name appears on fol. 352^b. The date of transcription, given on fol. 317^b, is Haydarâbâd, Rajab, A H 1077, but on fol. 352^b, A H 1080

(3)

(Nos 2138-2153)

fol. 217, lines 11-12, size 9×5 , $6\frac{1}{4} \times 3$.

A collection of the following prayers and treatises

I

fol. 1^b-14^a

No. 2138.

اَکْهَبَارِاِیْ

AKHBÂRÂ'Î.

A tract on the auspiciousness and mauspiciousness of the thirty days of the month and the seven days of the week for the performance of journeys, travels and other public and private functions, rites, ceremonies and observances in life, based on the traditions of the Imâms

Author Muhammad Baqir bin Muhammad Taqī Majlisī محمد باقر بن محمد تاقی
بن محمد تقی مجلسی

Beginning —

الحمد لله رب العالمين اما بعد حدث منكون احقر عدد
الله محمد باقر ابن محمد تقى على الله عن حرامها الحج *

The author (d A H 1110=A D 1698) a well known Shī ah
divine has been repeatedly mentioned in this catalogue In the
preface he gives us to understand that he wrote this tract for the
use and guidance of his Shī ah brethren so that they might not
have to depend upon the influence and effects of stars the reliance
on which says he is legally objectionable

The work consists of three *Faṣl* as follows —

- 1 fol 2 The thirty days of the month
- 2 fol 10^a The seven days of the week
- 3 fol 13^b Remedies for inauspiciousness

II

fol 14^b—18^b

No 2139

طريق نماز حارة

TARÎQ-I NAMÂZ-I JANAZÂH

Legal precepts and observances connected with funeral cere
monies and the burial of the dead according to the Shī ah school

Beginning —

باشد که مصلى محاسبى ميت ناسد
باشد که مصلى محاسبى ميت ناسد
دامت بر ميت باشد الحج *

III

fol 18^b—25^b

No 2140

جدول

JADWÂL

A condensed statement of the birth title place and date of
birth inscription of the seal wives children place and date of

death, place of burial, the time for visiting the tomb, etc., of the Prophet and the twelve Imams, given in columns in tabular form.

Beginning

ولادت ائمه اطهار و نبوی و مرتضوی علیهم السلام اجمعین الحج *

It begins with the Prophet and ends with Mahdî

IV

fol. 26^b.

No. 2141.

دعاء اعتصام

DU'Â-I I' 'I'SÂM.

A short prayer, entitled دعاء اعتصام

Beginning

اللهم اذهب الاول فليس فلك ، شئ واد ، الآخر فليس بعدك ،

شئ الحج *

V.

fol. 27^a-39^a.

No. 2142.

درود دوازده امام

DARÛD-I DUWAZDAH IMÂM.

A collection of twelve درود (blessings) intended for the twelve Imams

Beginning

اللهم صل وسلم ورد وبارك ، على النبي الامي العربي الحج *

The above is followed by a short prayer, preceded by a short introduction in which it is stated that a man who recites this prayer seven times on the tenth day of Muharram, will escape death that year, and that if his death is destined then his memory will fail to recollect the prayer

VI

foll 40 -42^b

No 2143

دعاء كرب

DU'Â-I KÂRB

A short prayer entitled دعاء كرب preceded by a short direction for its use

Beginning —

اللَّهُمَّ لَا تَحْدِثْ إِلَيَّ مَا أَنْعَصَ وَلَا تَنْعِصْ إِلَيَّ مَا أَحْدَثَ إِلَيَّ *

The above is followed by some short prayers of little importance

VII

foll 43 -50^b

No 2144

دعاء مباحلة

DU'Â-I MUBÂHILAH

Another prayer entitled دعاء مباحلة preceded by an introduction on the properties and use of the prayer

Beginning of the prayer —

اللَّهُمَّ إِنِّي أَدْعُكَ مِنْ مَذْهَبِكَ إِلَيْكَ *

VIII

foll 51^a-55^a

No 2145

تركب فال

TARKÎB-I FÂL

¹A short Arabic tract dealing with the ways of taking omens from the Quran preceded by a short introduction

Beginning —

قال العدي صلى الله عليه وآله سلم سألنا كندرا كندرا الحج *

IX.

foll 56^a-63^a.

No. 2146.

هفت بند کاشی

HAFT' BAND-I KÂSHÎ.

The well-known seven stanzas of Kâshî See Nos 114-116

Beginning —

السلام ای سایه اب الح *

The above is followed by some prayers, taken from the Zâd ul-Ma'âd of Muhammad Bâqir (See Nos 1433 1438)

X

foll 66^b-112^a.

No. 2147.

ادعیه برای زیارت ائمه

AD'IYAH BARÂ-I ZIYÂRA'I'-I A'IMMAH.

A collection of prayers intended for recitation at the time of visiting the tombs of the Prophet and the Imâms

The first, intended for the Prophet, begins thus

السلام علیک یا صعی الله الح *

XI

foll 112^a-115^a.

No. 2148.

ادعیه توسل

AD'IYAH-I TAWASSUL.

Prayers intended for seeking help from the Prophet and the Imâms, preceded by an introduction

Beginning of the first prayer

اللهم صل علی محمد المصطفى و علی المرتضی الح *

XII

foll 115^a-124^a

No 2149

مسح بحقه الراير

MUNTAKHAB-I TUHFAT UZ-ZÂ'IR

A collection of prayers and blessings intended for the soul of the Prophet and the Imams extracted from the *بحقه الراير* preceded by an introduction

Beginning of the first prayer —

اللهم صل على محمد كما جعل و ك ، إلح *

The *بحقه الراير* referred to above is most probably the work of Muhammad Baqir Majlisi mentioned in *Kashf ul Hujub* fol 30^b

XIII

foll 124^a-176^a

No 2150

مسح زاد المعاد

MUNTAKHAB-I ZÂD UL-MA'ÂD

Extracts from the *Zad ul Ma'ad* of Muhammad Baqir (See Nos 1433-1438) comprising the sixth and the seventh chapters

Beginning —

باب ستم د نال اعمال محرم است و د ان سه فصل است إلح *

The seventh chapter begins on fol 151^b

XIV

foll 179 -182^b

No 2151

دعاء معجزة

DU'Â-I MUFJÎ'AH

A prayer entitled *دعاء* ascribed to Imam Mahdi the twelfth Imam

Beginning —

السلام على الله ن الذي ب بحقه إلح *

XV

foll 182^b-195^b.

Urdû

No. 2152.

ترجمہ معجمہ

'I'ARJUMAH-I MUFJI'AH.

An Urdû translation of the preceding tract, by Mirzâ Jâfar 'Alî Fasîh
مرزا جعفر علی فصیح

Beginning

وجہ ماتم کی یہ کہ بعد شہادت امام علیہ السلام *

XVI

foll 195^b-217^a.

No. 2153.

ادعیہ زیارت

AD'IYAH-I ZIYÂRA'I'.

Another collection of prayers intended for recitation on the occasion of visiting the tombs of the Imâms, extracted from the *تحریر الزائر*
The first relating to 'Abbâs begins thus

در زیارت حضرت عباس علی علیہما السلام سجد معتدرا ابو حمزہ

دعائی معمول اس میں *

Written in fair Naskh and Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found in several places

(4)

(Nos 2154 2164)

foll 57, lines 9, size 7×5 , $3\frac{3}{4} \times 2\frac{1}{2}$

A very beautifully written MS containing several rare and special prayers of great value and interest

I

foll 1^b 2^a

No 2154

كلام امير المؤمنين

KALÂM-I AMÎR UL-MU'MINÎN

وَمِنْ كَلَامِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي تَالِبٍ عَلَيْهِ السَّلَامُ
 امير المؤمنين على ابن ابى طالب كرم الله وجهه

Beginning —

وَكَمِ اللَّهُ مِنْ أَهْلِ حَقِّ الْحَقِّ *

II

foll 2 -6^a

No 2155

مباحات امير المؤمنين

MUNÂJÂT-I AMÎR UL-MU'MINÎN

مِنْ مَبَاهِطِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي تَالِبٍ عَلَيْهِ السَّلَامُ
 مباحات امير المؤمنين

Beginning —

لَكَ الْحَمْدُ يَا دَالِ الْخُودِ وَالْمُحَدِّدِ الْعَلِيِّ *

See Loth Arab Cat No 371-IV(a) where this prayer is said to
 be from the Diwan of Ali as edited by Sayyid Raddi ud Din

III

foll 6 -9

No 2156

مساببات عصر

MUSABBA'ÂT-I 'ASHR

Seven special prayers preceded by a short account relating to
 their eminence excellence properties and use

Beginning —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ابراهيم بن محمد *

The first Musabba' begins thus on fol 7^b

اول سورة فاتحه يا تسميه هفت بار بخواند اله *

See Ethé, Ind. Office Lib. Cat., No 1923-(17)

IV

fol 9^b-16^b.

No. 2157.

چہل حدیث

CHIHL HADÎS.

A collection of forty Hadîş

Beginning

لا يؤمن احدكم حتى يحب ، الحده ما يحب ، لنفسه الم *

Each Hadîs is followed by a versified paraphrase in Persian, the first of which runs thus

۵ و کسی را که ممکن مومن
گرچه از سعی جان و تن کاهد

V

folll 17^b-22^b.

No. 2158.

(مناجاء،)

(MUNÂJÂ'Î.)

A prayer in five-lined strophes, arranged in alphabetical order
See Loth, Arab Cat, No 371-IV(b)

Beginning

وَيْدُ الْوَاهِدِ الْعَطَايُ وَوَيْدُ الْعَاوِ سِرُّ الْخُفَايِ
وَيْدُ الْعَالِمِ الْخُفَايُ وَوَيْدُ الدَّاهِ عِجَالُ الدَّالِ
وَيْدُ الْعَاوِ سِرُّ الْخُفَايِ

In the colophon, fol 22^b, it is stated that the prayer was arranged in its present alphabetical order by one Muhammad Amîn Naqshbandi
محمد امين نقشبندی

VI

foll 23^a-24^b

No 2159

نود و نه نام حرب

NAWAD WA NUH NÂM-I HADRAT

Ninety nine names of the Prophet followed by directions for use

Beginning —

متعبد احمد متعمد حامد الحج *

VII

foll 25^b-29^b

No 2160

(رسالة ايمان)

(RISÂLAH-I ÎMÂN)

A short tract treating of the Kalimahs faith and the daily prayers

Beginning —

باب اول در بيان هفت كلمه اول كلمه بھليل لا اله الا الله الحج *

VIII

foll 29^b-36^b

No 2161

هفت شكل

HAFT HAYKAL

A prayer also called دعاء فرشتا

Beginning with an introduction treating of the use and properties of the prayer beginning —

اسماء دعاء فرشتا معظم و مکرم فائده سمار اسب ندان و اگا

باش الحج *

The first Haykal begins thus on fol 31^b —

و اعبد نفسي بالله العلى العظيم الله لا اله الا هو التحى العدم الحج *

VOL XXI

I.

The words *اعيد و اعيد* to *اهم* are repeated at the beginning of each Haykal

IX

fol 37^a 41^b

No. 2162.

ده نام

DAH NÂM.

A collection of fourteen prayers, each consisting of ten invocations.

Beginning

ده نام برای عزت یافتن - یا حمدر العافین یا خیر الدافین الح *

The collection of prayers, with a slightly different arrangement, is noticed under No 1429

X.

fol 42^b-49^b.

No. 2163.

(دعای غوثیہ)

(DU'Â-I GAUSIYAH.)

A prayer, ascribed to the great saint *Shaykh* 'Abd ul-Qâdir Jilânî

Beginning

اللهم صل و سلم علی سیدنا محمد الح *

XI

fol 50^a-57^a

No. 2164.

دعاء حرز مونس اولیا

DU'Â-I HIRZ-I MÛNIS-I AULIYÂ.

A collection of short prayers and invocations, with directions for their use

Beginning

در حدیث است . که اسحاق بن ابراهیم بصری و نعیان صوری رسی الله

عدهما روایت کردد الح *

Written in beautiful Naskh within gold and coloured borders
with an illuminated head piece

The original folios are mounted on new margins

Not dated 17th century

(5)

(Nos 216^a-217^a)

fol 224 lines 18 size 10×6½ 7¼×3½

A collection of ten treatises mostly Sufic

I

fol 1^b-94^b

No 2165

بسمه المحمدي

TANBĪH UL-MAHJŪBĪN

A controversial Sufic tract

Author Abul Makarim ul Musharraḥ أبو المكارم المسرعي

Beginning —

الحمد لله الذي بدا حماله في كل م بدا من السعل و العلى الس *

It would appear that one Muhammad Ya qub Bunyānī wrote a treatise entitled رسالة الانوار في كشف الاسرار (see fol 2^a 10^a etc) in which he criticised some of the doctrines and beliefs of the Sufis. Abul Makarim refuted the work of Bunyānī. A certain person who is not named but whom our author designates as his brother wrote to Abul Makarim that though the bare fact was that the doctrines of the Sufis were wrong and misleading he (the author) had unjustly attacked the learned scholar Bunyānī. The author therefore wrote the present work as a reply to Bunyānī as well as to those who upheld his views.

On fol 33 the author says that after he had replied on thirty disputed points (these are marked with red lines in the text) some people put some more questions to him. He added the replies to these in the latter part of the work.

The work concludes with an Appendix (دال) on fol 93 in which the author says that one night in a dream he saw Muhammad Ya qub Bunyānī and enquired from him the reason of his

rejecting the Sûfic doctrine of the *وحدة الوجود*, and of his writing so many treatises in refutation of the said doctrine, in spite of the fact that it was professed and accepted by all the prophets, the early Caliphs, the four Imâms and eminent saints and scholars. On this Bunyânî became angry, and delivered a long lecture on the subject (foll 93^b-94^a), its purport being he had never departed from the views of the saints, scholars and others, but that his interpretation of the term was misunderstood and misrepresented by people.

The full name of the author, given on fol 33^a, is Abul Makârim ul-Musharra'î ul-Jabratî ul-Qâdirî *ush-Shâdilî* *دعوى الكارم المولى* *أبو القادرى السادى*. A note on the margin of fol 1^b says that the Musharra'iyah order, founded by Shaykh Ahmad Musharra' Yamani, is a branch of the Jabratiyah order founded by Sharaf ud-Dîn Ismâ'il Jabratî, and that the Jabratiyah order is a branch of the Qâdiriyah order. The exact time in which the author flourished could not be ascertained. Of the numerous authorities quoted by him the latest is Shaykh 'Abd ul-Haq Dihlawî who died in A H 1052 = A D 1642 (see foll 7^a 9^b, etc). We also find, fol 25^a, a verse without the author's name, which is generally ascribed to Sâ'ib (d A H. 1088 = A D 1677), and is found in all the copies of his *Dîwân*.

Foll 95^a-100^a. A letter from Ahmad Fârûqî to Shaykh 'Abd ul-'Azîz Jaunpûrî. This is identical with the first letter in the second volume of Ahmad Fârûqî's *Maktûbât*. See No 1393.

II

foll 100^a-106^a.*Arabic*

No. 2166.

رسالة وحدة الوجود

RISÂLAH-I WAḤDA'Î' UL-WAJÛD.

A treatise on the Sûfic doctrine *وحدة الوجود*

Author 'Ubayd ul-Fattâh ul-'Abbâsî ul-Musharra'î ul-Jabratî ul-Qâdirî ul-Hanafî *عبد الفتاح العباسى المولى العبدى القادرى الحنفى*

Beginning

*الحمد لله الذى جعل الكتاب والسنة آية **

In the preface the author says that in his time, which in an interlinear note is said to be the eleventh century of the Muhammadan era, there were sixteen different sects, all holding different

views of the Sufic doctrine وحدة الوجود He enumerates these sects giving the views held by each The author agrees with the views of the Sufiyah sect given at the end

III

foll. 106 -132^a

No 2167

عناء توحيد

• DIYÂ-I TAUHÎD

A mystico theological tract

Author Abd ul Jalil عبد الجليل

Beginning —

سبحان من لا محدود سواه و لا موجد ندائه الا انا اما بعد

منكود الحج *

The author says in the preface that the present treatise is a translation of his Arabic work كلمه توحيد and that for the sake of convenience he has given both text and translation side by side adding explanatory notes in some places

IV

foll. 133 -137^b

No 2168

شرح نس

SHARH-I BAYTAYN

Jami's well known commentary on the first two verses of Rumi's Masnawi See No. 181

Beginning —

عشق حرنای و ما حرنای نسیم الحج *

V

fol. 138^b-146^a.

No. 2169

آداب ، لباس رسول

(ÂDÂB-I LIBÂS-I RASÛL.)

A treatise on the style and modes of dresses used by the Prophet and his followers

Author 'Abd ul-Haq Dihlawî عبد الحق دہلوی

Beginning

بسم الله و ستایش الهی و پس از دعا ، و تحیة رسول رساله

پناهی الهم *

The author, repeatedly mentioned in this catalogue, says in the preface that his object in writing the present treatise is to invite the attention of his Moslem brethren to the important question of dress, in using which they should follow the great Prophet and his immediate followers and should reject all such dresses as are objectionable

VI

fol. 146^b-153^a

Arabic

No. 2170.

تحدیر

'I'AHḌÎR.

A Sûfic tract on the purification of the soul

Beginning

الحمد لله مستخر الشمس و مستخر صحتها و حائل الليل سكناً و الدجاء

معاشنا الهم *

The title of the work, given in the preface, runs thus

تحدیر دوی التسخیر عن الاعتال بالاسر دین الامیر *

VII

fol 151^b-159^a

Arabic

No 2171

عدى الطالس

HAD-Y'UT-TÂLIBÎN

A tract on the duties of Şufis the stages of the spiritual life and other Şufic matters

Author Najm ud Din Mahmud ul Isfahani نعم الدین محمود
الاصفہانی

Beginning —

وہہ بسعین و یصلی علی سیدنا محمد و آلہ اہل
سلی نعمانہ انی الحق *

The author could not be traced but that he flourished before A H 837=A D 1433 is evidenced from the colophon in which it is stated that this treatise was transcribed at Mecca in the house of Sharif Yahya in A H 1263 from a copy dated A H 1096 which was copied from a MS transcribed from a copy written by Sayyid Zayn ud Din ul Khwafi and dated Ziyarat Gah Harat 20th Dul hijjah A H 837

It is doubtful if the above Zayn ud Din can be identified with the eminent saint Shakh Zayn ud Din Abi Bakr bin Muhammad Khwafi who according to Mujaal i Faşih fol 264^b died on the 2nd Shawwal A H 838=A D 1434 and was buried in the Id Gah of Harat see also Nafahat p 569

The tract is followed by a few Arabic verses a Persian Tarjū band in which the poet adopts the *takhallus* Nazim and two Arabic Gazals

VIII

fol 173^b-20^b

No 2172

عمعاب

HAM'AT

A tract on asceticism and Şufism

Author Wali Ullah bin Abd ur Rahim ولی اللہ بن عبد الرحیم

Beginning

الحمد لله الذي اصطبح طائعه من عباده لنفسه و اصطفاهم و رفعهم
السلام *

The author, Shâh Wali Ullah of Dihli, has been repeatedly mentioned in this catalogue

The tract is dated (fol 205^b) Safar, A H 1268

IX

foll. 206^a-221^b.

No. 2173.

سطعا

SA'I'Â'I'.

A mystico-theological tract by the same Wali Ullah.

Beginning

الحمد لله واحد ، العدم و مسلم الحكم و الصلوة و السلام على رسوله
اسرو ، من اولى بكوامع الكلام الحج *

See Âsaf Lib Cat , vol 1, p 442, Nos 587 and 1287, where a MS and a printed copy are mentioned

Dated (fol 221^b) Safar, A H 1268

X

foll 222^a-224^b

Arabic.

No. 2174.

(رسالة جینگا)

(RISÂLAH-I JHÎNGÂ.)

A small tract in the form of a *Fatwâ* (legal decision) on the legality of eating lobsters, called in Arabic روبيان or ادسان, in Persian ماهی and روبيان and in Hindî ماهی منگ and ماهی منگ

Author 'Alî ul-Jaunfûrî على الجونفوري

Beginning

ما مولكم دام ايمانكم في حكم حيوان يسمه اهل الهند جهنگا
... الكواف الحمد لله رب العالمين اما بعد فبقول على
الجونفوري الحج *

In the conclusion the author says that he wrote this tract at Calcutta at a time when a certain person told him that if a man ate lobster and after that became the father of a child the child would be an illegitimate one

All the treatises are written in fair Ta liq by one scribe
19th century

(6)

• (Nos 217, -2184)

foli 10^a lines 19-21 size 10×5½ 8×4

A collection of ten prose and poetical works

I

foli 1^b-7^b

No 2175

کلمات السعرا

KALIMÂT U_{SH}-SHU'ARÂ

The well known anthology of Persian poets by Muhammad Afdal Sarkhwush See No 688

Beginning as usual —

ساختن حال اسب و دیگر گفتگو الم *

The name of the scribe given in the colophon محمد بن داود

II

foli 57^b-58^b

No 2176

• معاضة فیروز رسدا

MUBAHASAH-I FÎRÛZ WA SHAYDÂ

Account of a very interesting debate between Shaykh Fîruz the Munshi of Shah Jahan's prime minister Sa'd Ullah Khan and the well known poet Mulla Shayda (d A H 1080 = A D 1669) given by Fîruz himself

Beginning —

د شهزور

• سرگدست شمع فدور سعد الله حادی

سنة اربع و عسرون و الف و شتی که ادبی گدیان جهانگیری الم *

The full debate, as extant here, is given in the *Rivâd ush-Shu arâ*, foll 212^b-213^a

The account of the debate, given at the beginning, is that in A H 1024 = A D 1615 when Jahângir was encamped at Ajmîr, he took an interest in listening to the poetical discussion held every day among a number of poets of great distinction. One day, when the poets Mullâ Anwâr of Lâhaur, Mulla 'Aţâ'î of Jaunpûr, Mullâ Mujîm (in *Rivâd*, *loc cit*, مترع) and Mullâ Tufaylî of Fathpûr were holding a discussion, Mullâ Shavdâ suddenly appeared on the scene. He was received with honour by the assembly, and then requested to recite some of his new compositions. Shavdâ then recited several verses (all quoted here), but as soon as he recited a verse Shaykh Fîrûz recited a similar one (also quoted) from an older poet, showing that Shavdâ had simply plagiarised it. The discussion ended with the great humiliation of Shavdâ.

III

foll 59^b-61^b

No. 2177.

قصا و قدر

QADÂ WA QADR.

The popular Masnavî "Fate and Destiny", by Muhammad Qulî Salîm Tîhrânî (*d* A H 1057 = A D 1647) See No 311 (fol 1^b)

Beginning —

شدم زوری ار و دانه دوشی الحج *

IV

foll 62^b-71^a.

No. 2178.

سکرستان حمال

SHAKARIS'IÂN-I KHA'YÂL.

'The Confectionery of Imagination', a collection of poems, with a prose preface by the author

Author Mir 'Abd ul-Wâhid Bilgrâmî, poetically surnamed Wâhid and also Dauqî میر عبد الواحد بلگرامی به واحد و دوقی

Beginning

بعد شکر افشادی حمد را رومی که دایه حلوا پرستان را نکاشدی رنگ

رنگ . کامیاب لدتها بموده الحج *

Mir Abd ul Wahid of Bilgram who in his other poems adopts the *taḥhalluṣ* Wahid but here in conformity with the contents of the work *Dauqī* was the elder brother of the poet Ima who according to *Yad i Bayda* fol 27^b died in 1119=A D 1707 *Dauqī*'s father Mir Sayyid Ashraf Dargahī was a companion and also a pupil of Mir Abd ul Jalil Bilgramī while *Dauqī* himself was a warm friend of Mir Azmat Ullah Bikhābar *Dauqī*'s biographers unanimously hold that he was a man of noble disposition and composed sweet verses and that in the collection of his poems entitled *Shakaristan* which he wrote in praise of sweetmeats he adopted the *taḥhalluṣ* *Dauqī* *Dauqī* was killed in a conflict which took place between his father and the infidels of Rahun in the Panjab on Friday the 2nd of Muharram A H 1134=A D 1721 See *Yad i Bayda* fol 240 *Niḡtar i Iḥq* p 661 *Sarw i Azad* pp 341 and 396 etc

In the preface *Dauqī* gives us to understand that from his childhood he was greatly fond of sweetmeats and that at the request of some of his associates he collected these poems (composed previously by him) under the title of *Shakaristan i Khayāl* He further adds that he had previously written similar poems and that they had been highly appreciated by his friends but as there were some defects and drawbacks in those poems he wrote the present with the object of nullifying the former

The poems which are in the forms of *Cazals* (alphabetically arranged) *Mukhammasat* *Tadmīns* *Rubā'is* and *Tarjī bands* describe in the guise of the lyric style various kinds of sweetmeats and products of the culinary art

The first *Gazal* begins thus on fol 63

رہی از درون سدربری زبان معطر حلاوتها
دل من از آل اکبری مرہون لذتہا

The Persian poems are followed by some Hindi poems on the same subject a few jests and some directions for the preparation of some sweetmeats

The above is followed by a few verses of Sukhanwar Urfi Bidil Maymanat Khan etc occupying foll 71-72

V

foll 73^a-89^a

No. 2179.

دیوان بیخبر

DÎWÂN-I BÎKHABAR.

Selections from the Diwan of Bikhbar, arranged alphabetically
Beginning

نوائی بیخبر، غیر از نقد تحسینی شعر موزون را
مدد هرگز بحوشر نداشت اس این در مکنون را

Mir 'Azmat Ullah, with the *talhallus* Bikhbar, was the son of Mir Luṭf Ullah, better known as *سید لطف* of Bilgrām. He was a poet of Sūfic tendency, and was well skilled in *Shikastah* handwriting. He enjoyed the company of Mirzâ Bîdil and is the author of a Persian anthology, entitled *سعی بیخبر*. He was also skilled in music, and his Diwân consists of seven thousand verses. He died at Dihli, on Monday, 24 Dūlqa'd, ۱۱۴۲ = A.D. 1729, and lies buried in the vicinity of the tomb of *Shaykh Nizām ud-Dīn Auliā*. See *Nishtar-i 'Ishq*, p. 295, *Safinah-i Khwushgū* fol. 111^b, *Yad-i Baydā* fol. 41^b, *Sarw-i Āzād*, p. 325, *Gul-i Ra'nā*, fol. 59^b, etc.

VI

foll 89^a-95^b

No. 2180.

دیوان معز فطر

DÎWÂN-I MU'IZZ FI'RĀ'Ī.

Selections from the Diwân of Mīr Mu'izz ud-Dīn Fītrat. See Nos. 355-356.

The poems, arranged alphabetically, begin like No. 356

حلونم گوس شهرت شد اسم

VII.

foll 96^a-98^a

No. 2181.

دیوان مخلص

DÎWÂN-I MUKHLIS.

Selections from the Diwân of Mirzâ Muhammad Kâshânî, poetically surnamed Mukhlis *محمدا کاشانی به مخلص*.

The extracts arranged in alphabetical order begin thus

امانت دار دیوان گفت خاک عالم درون ا

که بکجا خورد اس صاحب دیانت مال و ن ا

Mirza Muhammad with the *takhallus* Mukhlis was an eminent poet of Kashan. He composed a Qasidah in praise of I timad ud Daulah Muhammad Mu min Khan who rose to great eminence towards the close of the reign of Shah Sulayman Safawi and who in recognition of the poet's merit called him from his native place Kashan to Isfahan during the reign of Sultan Husayn Mirza. Here the poet died at the age of about sixty years and was buried in the Jamā i Atiq. His Diwān consisting of about three thousand verses reached India during the reign of Bahadur Shah. See *Nihāt i Ishiq* p 1619. See also *Sarw i Azad* p 12, *Riyad u l Shu'arā* fol 406. Sprenger *Oude Cat* pp 128 138. A copy of his Diwan is noticed in *Rieu n* p 708.

VIII

fol 98-99^b

No 2182

دیوان نجابت

DÎWÂN-I NAJÂT

Extracts from the Diwan of Mir Abd ul 'Al Najat (*d c A H* 1126=A D 1714). See No 379.

Beginning as usual —

گریم مہ خاموسی ر لب الح *

IX

fol 100-103

No 2183

دیوان عالی

DÎWÂN-I 'ALÎ

Extracts from the Diwan of Nîmat Khan 'Alî. See Nos 370-371.

Beginning —

ای در هوای وصل تو سر ، مہ و سالہا

بکسودہ ، ار نظر ہر سو ر مرگان نالہا

corresponding with line 1 fol 20^a of No 370

V

foll 73^a-89^a

No. 2179

دیوان بسکبر

DÎWÂN-I BÎKHABAR.

Selections from the *Dîwan* of Bîkhabar, arranged alphabetically
Beginning

نمائى نيسه ، غير ار نقد تحسنى شعر مورون را
مده هرگر بچوهر ناساس اين در مكمون را

Mîr 'Azmat Ullah, with the *takhallus* Bîkhabar, was the son of Mîr Lutf Ullah, better known as *ساز لدها* of Bilgrâm. He was a poet of Sûfic tendency, and was well skilled in *Shikastah* handwriting. He enjoyed the company of Mîrzâ Bîdil and is the author of a Persian anthology, entitled *سعدى بيسر*. He was also skilled in music, and his *Dîwân* consists of seven thousand verses. He died at Dihli, on Monday, 24 *Dulqa'd*, A H 1142 = A D 1729, and was buried in the vicinity of the tomb of Shaykh Nizâm ud-Dîn Auliya. See *Nishtar-i 'Ishq*, p 295, *Safinah-i Khwushgû*, fol 111^b, *Yad-i Baydâ*, fol 41^b, *Sarw-i Âzâd*, p 325, *Gul-i Ra'nâ*, fol 59^b, etc

VI

foll 89^a-95^b

No. 2180.

دیوان معز فطر

DÎWÂN-I MU'IZZ FITRA'I.

Selections from the *Dîwân* of Mîr Mu'izz ud-Dîn Fitrât. See Nos 355-356

The poems, arranged alphabetically, begin like No 356

جدونم گوشت شهرف شد الم *

VII

foll 96^a-98^a

No. 2181.

دیوان مخلص

DÎWÂN-I MUKHLIS.

Selections from the *Dîwân* of Mîrzâ Muhammad Kâshânî, poetically surnamed Mukhlis. *مورا محمد کاشانی متخلص به مخلص*

The extracts arranged in alphabetical order begin thus

امانت دار دیوان گفت حاکم عالم درں ا
که نکجا خورد اس صاحب دناست مال فارس را

Mirza Muhammad with the *takhallus* Mukhlis was an eminent poet of Kashan. He composed a Qasidah in praise of I'timad ud Daulah Muhammad Mumin Khan who rose to great eminence towards the close of the reign of Shah Sulayman Safawi and who in recognition of the poet's merit called him from his native place Kashan to Isfahan during the reign of Sultan Husayn Mirza. Here the poet died at the age of about sixty years and was buried in the Jamī 1 Atiq. His Diwān consisting of about three thousand verses reached India during the reign of Bahadur Shah. See Nihāt 1 Iḥq p 1619. See also Sarw 1 'Azad p 123 Riyad ush Shu'ara fol 106 Sprenger Oude Cat pp 128 138. A copy of his Diwan is noticed in Rieu II p 708.

VIII

fol 98-99^b

No 2182

دیوان نجابت

DÎWÂN-I NAJÂT

Extracts from the Diwan of Mir Abd ul Al Najat (d c A H 1126=A D 1714). See No 379.

Beginning as usual —

گرفتم مه حاموسی ر لب الخ *

IX

fol 100^a-103^a

No 2183

دیوان عالی

DÎWÂN-I 'ALÎ

Extracts from the Diwan of Nîmat Khan Ali. See Nos 370-371.

Beginning —

ای د هوای وصل بو سر * مائة و سالها
نکسوده شم از دطر هر سو ر مرگان ناله ا

corresponding with line 1 fol 20^a of No 370

X.

foll. 103^b-104^b

No. 2184.

دبوان خالص

DÎWÂN-I KHÂLIS.

Selections from the Dîwân of Mîrzâ Sayyid Husayn, poetically styled *Khâls* See No. 372

Beginning —

الہی صا ، کن ناما دل سیمین عدارادرا
 ناین طوطی رندان رام سار آئیدہ رویادرا

All the works in the volume are written in ordinary Ta'liq by one and the same scribe

Not dated, 19th century

(7)

(Nos 2185-2193)

foll 188, lines 11, size $8\frac{1}{4} \times 6\frac{1}{4}$, $7 \times 3\frac{1}{4}$.

A collection of nine treatises.

I

foll 1^a-90^b

No. 2185.

مآبۃ المسابیل

MI'AT UL-MASÂ'IL.

The work and its author Ahmad Ullah bin Dalil Ullah us-Siddiq ul-'Adnânî have been noticed under No 1245

Beginning —

حمد بیحد واحد جمعہ را سرد الح *

II

foll 91^a-113^b

No. 2186.

نلاع المبہن

BALÂG UL-MUBÎN.

A theological tract in the form of a debate on the question of seeking help from the dead.

The author's name does not appear anywhere and the treatise opens abruptly thus without حمد and بسم —

ری ناشخصی از مداخلت شرع منس
انسان مناجات
افراد و گفت مردم منسرع ود اولیاء الله بمناجات اند اله *

According to the introductory heading نقل سوائله در آخر کتاب it would appear that the treatise forms the latter part of the work بلاع المنس
بلاغ المنس

The full title given in the subscription is بلاع المنس فی سال سرع According to the concluding line the title of the work بلاع المنس forms a chronogram for the year A H 1160 = A D 1752 in which it was composed

ار حرد گم که ناراحتش نکو
فی الدنیه گفت ار نامش نکو

III

foll 114-118 and 122^b-127^a

No 2187

حلامه العارفین

KHULĀSAT UL-'ĀRIFĪN

Extracts from the Khulasat ul 'Arifin containing legal decisions and opinions denouncing the heretical customs and illegal deeds prevalent among the Muhammadans with special reference to those that are connected with the marriage ceremony

The treatise opens abruptly with the following lines in which the name of the author indistinctly reads سید آدم سورى —

بسم الله الرحمن الرحيم نقل از کتاب خلاصه مالعارفین من
حصر سید آدم سورى و قدس الله سره العربی که نکى ار
صبر بوده اند سطرى حد از ان معدمه نکاح و عده که در ان شرک و کفر
عابد میگردد نوشته شد اله *

IV

foll 118^b-122^a.

No. 2188.

(رسالة سوال و جواب)

(RISÂLAH-I SUWÂL WA JAWÂB.)

A treatise on Muhammadan law and theology in the form of questions and answers

Beginning

چہ میسر ماید علمای دین و معتیان شرع متن در
 جواب این رسد سوال الس *

The questions, eight in number, relate to certain customs, rites and beliefs, the legality of which is doubtful.

A reference to the تفسیر فتح العریر (of Shâh 'Abd ul-'Azîz Dihlawî composed A H 1200=A D 1785, see No 1159) on fol 122^a, shows that the author wrote this treatise after that year.

V

foll 127^b-141^b

Urdû

No. 2189.

رسالة سجده و نکسن

RISÂLAH-I 'I'ÂJHÎZ WA 'I'AKFÎN.

A versified tract in Urdû treating of the legal rites and ceremonies to be observed in connection with the dead, funerals, etc

Author 'Azîz عریر

Beginning —

کنا کروں کیونکر کروں مولا کا میں حمد و ندا الس *

In the beginning the author, who designates himself by the simple name 'Azîz, enumerates several standard works on Muhammadan law on which he has based his composition. He further adds that he divided the work into twelve *Fasl*.

VI

foll 143^a-150^a

Arabic

No 2190

اربعون

ARBA'UN

A collection of forty Hadis by the well known prolific Indian writer Shih Wali Ullah (d A H 1176=A D 1762) who has been repeatedly mentioned in this catalogue

Beginning —

الحمد لله على الدار طعم الصعاب الحمد *

The author narrates the Hadis from his Shaykh Abu Tahir ul Madani bin Shaykh Ibrahim ul Kurdî whose *Isnâd* end with the Prophet

The collection is followed by the popular prayer درود ناح and a collection of Hadis and some verses of the Quran relating moral precepts and admonitions occupying foll 143^b-150^a

Scribe محمد داورد حل (fol 146^a)

VII

foll 151^a-152^b

Arabic

No 2191

قصه ابراهيم واسماعيل

QISSAH-I IBRÂHÎM WA ISMÂ'ÎL

The Quranic story of the Prophet Ibrahim and his son Isma'il copied it is said from a certain book (not named)

Beginning —

لما عجزوا عن المتحاحه معه اى مع ابراهيم الحمد *

The story is followed by some anecdotes connected with the life and deeds of the Prophet occupying foll 152^b-154^a

VIII

foll 155^a-157^a

No. 2192.

الحمد لمبارك

HULYAH-I MUBÂRAK.

A poetical account of the external appearance and dispositions of the Prophet

Author Sharaf شرف

Beginning

مع رسول خدا ﷺ *

The author's name Sharaf appears in the poem in several places

The poem is followed by a Qasîdah in praise of the Prophet, by 'Imâd ul-Mulk Gâzî ud-Dîn Khân, son of Gâzî-ud-Dîn Khân Fîrûz Jang and grandson of Nizâm ul-Mulk Âsaf Jâh. The author is no other than that ungrateful Gâzî ud-Dîn Khân, who after the death of his father in A H 1165 = A D 1751 was appointed Amîr ul-Umarâ by the emperor Ahmad Shâh of Dihlî, and who afterwards became Wazîr, imprisoned and blinded his royal patron, and assassinated 'Âlâmgîr II. He adopted the *takhallus* Nizâm (found here in the concluding lines), and is the author of several poetical works. See Beale, p 143

IX

foll 159^a-188^a.

No. 2193.

کتاب الستین

KI'ÂB US-SI'Î'ÎN.

Extracts, which, according to the introductory heading, are made from a work, entitled کتاب الستین, attributed to the celebrated philosopher and theologian Fakhr ud-Dîn Râzî, who was born A H. 544 = A D 1149 and died A H 606 = A D 1209.

Beginning

المذكور من كتاب الستين تصديقه ، امام فخر الدين رازي - علم

اصول الفقه در معرّفه ، ادله احكام شرع ، آن چهار اس * *

The treatise deals with sixty branches of Muhammadan literature, on account of which it is styled كتاب الستين.

The MS is written in different hands Naskh Nasta'iq and Ta'liq

The last treatise is dated 17 Rabī II A H 1252

(8) (Nos 2194-2202)

fol 181 lines 15 size $9 \times 5\frac{1}{2}$ $5\frac{1}{4} \times 3$

A collection of nine treatises containing choice pieces of refined prose writings by Nī mat Khan Aḥ Jālāl Tabāṭabaī Ḥazīn etc

I fol 1-54^a

No 2194

فانع

WAQĀ'Ī'

The popular satirical account of the siege of Haydarabad by Nī mat Khan Aḥ See Nos 370-iv 371 (fol 272) 878-vi 1098-lxviii (c) etc

The dates marked here are 13-20 Rajab

Beginning —

دمی کہ مدس کساف الہ *

II fol 55^b-68^a

No 2195

ارداح حس و عشق

IZDIWĀJ-I HUSN WA 'ISHQ

The wedding of Beauty and Love by the same Nī mat Khan See Nos 371 (fol 336) 878-v 1098-lxviii (b) etc

Beginning —

حذب عشق سد رب تمام الہ *

III

foll 69^b-77^a.

No. 2196.

رقعة، نعمتخان

RUQA'Ā'1'-I NI'MA'1' KHÂN.

Satires on physicians, by Ni'mat Khân, agreeing with No 878-

III-IV

Beginning

کنم علی الاطلاق *

IV

foll. 79^b-91^b

No. 2197.

دبیاچه دیوان عالی

DÎBÂCHAH-I DÎWÂN-I 'ÂLÎ.

Prose preface to the Dîwân, by Ni'mat Khân, agreeing with
Nos 370-1, 878-II, 1098-lxviii, etc

Beginning

عیار افراى بعد سخن آلم *

V

foll 94^b-156^a.

No. 2198

شش فتح کوه، کنگره

SHASH FA'1'H-I KO'1'-I KÂNGRAH.

A six-fold account of the expedition which Prince Khurram (afterwards Shâh Jahân) sent against Sûrajmal, son of Râjah Bâsû, and the capture of the fort of Kângrah, in the thirteenth year of Jahângîr's reign, A H 1027 = A D 1617

Beginning —

شش حکیم علی الاطلاق حل جلاله در ازل آلم *

Neither title nor author's name is given in the text. In the subscription of the British Museum copy (Rieu I, p 258) the work is called سید جلاله در ازل آلم شش فتح کوه کنگره and the author

Mirza Jalala Tabataba : who in his following prose piece gives his name as Muhammad entitled Jalal ud Din Tabataba : محمد ملقب originally belonged to Isfahan He came to India in A H 1044 = A D 1634 and was appointed a court chronicler by Shah Jahan He wrote a history of five years of that emperor's reign but could not carry on the work on account of the enmity of his rivals See Amal i Salih fol 746 where it is said —

در نگاش مو انا بدعه دمع ساله احوال ان حصرت ان کا نامہ
بروی کارا رده بود کہ اگرار ناموں دندی اعزہ برہم بدعودہ صوب
نامت می نام و ادبی ار نامی می ماند *

Extracts of the present work are given in Elliot History of India vol vi pp 517-531 Two other works are ascribed to the author viz the above mentioned history of Shah Jahan entitled Padishah Namah (see Rieu in p 933) and the institutes of Kiswa translated from the Arabic under the title of ترمیمات or دستور نامہ کسری and printed in Calcutta 1824 (see Ousely's MSS No 467 and Biblio theque de Sacy vol iii p 290)

The author describes the same events in six separate pieces written in different styles of composition They are as follows —

1 foll 94^a-112 beginning —

حصرت حکم علی اطلاق حل حلالہ د ارل ارال منش ارانکہ کا کداس
دنواں حلال و جمال الخ *

2 foll 113^b-125^a beginning —

حوں کا دانی حکمت حصرت بر گ حل برہانہ الخ *

Dated (fol 125) A H 1195

3 foll 126^b-136^b beginning —

حوں حصرت حسب مکانی براہمنوی سوانس لطف حلی الخ *

Dated (fol 136^b) Thursday Jumada II A H 1195

4 foll 137^b-143^b beginning —

حوں نصرحدگی ابدال در آمد سدرہم سال شہ ہوں فال الخ *

5 foll 144^b-150^b beginning —

حوں ابدال راب دمع انہ و ماہجۃ لویاں نصر الخ *

6 foll 151^b-156^a, beginning

چون در حبس حدی ، مکانی از منظر همایون حصرت جلالت

مرتبه ، ، الحج *

Dated (fol 156^a) A H 1195

VI

foll. 157^b-162^a

No. 2199.

(نثر جلال طباطبائی)

(NASR-I JALÂL 'I'ABÂ'I'ABÂ'Î.)

A prose-piece by the same Mirzâ Jalâlâ Tabâtabâ'î, which he wrote on the occasion when he was entrusted by Shâh Jahân with the composition of the Pâdishâh Nâmah For particulars of the Pâdishâh Nâmah by Jalâl see Rieu III, p 933.

Beginning

چون در حبس بیچون سلسله طه ، حلی و باره عدايه ، ارلی نیک

احترمی الحج *

VII

foll 163^b-167^b

No. 2200.

خطبه ساقی نامه

KHU'T'BAH-I SÂQÎ NÂMAH.

The Khutbah or introduction by Jalâl Tabâtabâ'î to the well-known Sâqî Nâmah of Zuhûrî (see No 184 VII).

Beginning

بیمانه کسان مهاده عرفان ار سر - ووش حمکده الحج *

VIII

foll 169^b-178^a.

No. 2201.

رقعا ، حزبین

RUQA'Â'I'-I HAZÎN.

Some letters by Hazîn

Beginning

یا . ما علی معارفه حدیه ، الحج *

IX

fol 179^b-181^b

No 2202

حاتمه دیوان حرس

KHÂTIMAH-I DÎWÂN-I HAZÎN

The epilogue to Hazin's Diwan See No 407 fol 114^a

Beginning —

هائ ای دانش سگرمای دنده ور الح *

The copy a correct one is written in beautiful Nasta'liq with occasional marginal notes towards the beginning

Dated in several places A H 1195

(9)

(Nos 2203-2210)

fol 60 lines 12-15 size 9¹ × 6¹/₄ 6¹ × 3³/₄

A collection of eight treatises

I

fol 1^b-8^b

No 2203

سفر سمرق

SAFÎR-I SÎMURG

A mystico philosophical tract

Beginning —

سناس واهب حیات ا و مددع موحودات را و دود بر حواکین

رسالت و اتمه نبوت الح *

The author's name is not given in the text but in the introductory heading the work is ascribed to Shaykh Shihab ud Din Maqtul of whose work the present seems to be an adaptation

Shihab ud Din Abul Lutuh Yahya bin Haba h Suhrawardi better known as Shaykh Maqtul and Shihab ud Din Maqtul سحاب الدین ابو الفتح یحیی بن حسن سروردی المعروف به شیخ مقتول و سحاب الدین مقتول was a philosopher and a scholar of great reputation According to Mirat ul Asrar fol 311¹ he was the sister's son of the celebrated Shihab ud Din Umar Suhrawardi (d A H 632 = A D 1234) the

author of the well-known Arabic work 'Awârif ul-Ma'ârif (see No 1358) He studied philosophy and the principles of jurisprudence under Shaykh Majd ud-Dîn ul-Jîlî, the teacher of the well-known philosopher Fakhr ud-Dîn Râzî (*d* A H 606 = A D 1209) It is said that he was the first man of his time in the philosophical sciences He was suspected of disbelieving in God, and was charged with heresy by the jurors of Aleppo, who issued a *Fatwâ* for his execution He was accordingly put to death by Malîk uz-Zâhir, by order of his father Salâh ud-Dîn This took place in the castle of Aleppo on the 5th of Rajab, A H. 587 = A D 1191 See Ibn-i Khallikân, IV, pp 153-158 See also Mir'ât ul-Janân, foll 354^b-355^b, Brock, I, p 437, Hâj Khal, vol II, p 419, Nafahât, p 683, etc etc Other dates of his death, given by some biographers, are A H 586 = A D 1190 (this is accepted by Muġmal-i Faṣihî, fol 172^b), and A H 588 = A D 1192, but see Ibn-i Khallikân, *loc cit*, who authoritatively rejects both those dates The statement found in the Bûhâr Lib Cat, vol II, p 137 that Yahyâ bin Habash flourished between A H 548-561 = A D 1153-1165 (for which no authority is given), is misleading

He is the author of several works, such as *معاد في اصول العقيدة* - تلويحاح - حكمت الاشراف - رسالة عربية العربية - كتاب المباحل

The tract is divided into two *Qism*, each consisting of three *Fasl*

In the colophon (fol 8^b), dated Tuesday, 11 Duhijjah, A H 1238, the scribe امداد على says that he transcribed the copy by the order of Nawwâb Nûr ul-Hasan Khân Bahâdur

II

foll 9^a-16^b.

No. 2204.

(رسالة نصوة)

(RISÂLAH-I TASAWWUF).

Another mystical tract, containing a Persian interpretation of the sayings and actions of the celebrated mystic Hallâj (*d* A H 309 = A D 921)

Beginning

مدد تائيد الهی ار کار و اندیشه مدعم و متخدوم امير اسعيسالار عالم

الح *

The translator does not reveal his name, but says that he was asked by his patron Bahâ ud-Dîn to render into Persian the sayings of Hallâj.

Foll 12^b-15^a (margin) contain a short dissertation written in refutation of the above mentioned tract

Dated fol 16^b Saturday 5 Safar A H 1239

III

fol 17 -25^a

No 2205

مونس العسلو

• MÛNIS UL-'USHSHÂQ

Another mystical tract ascribed in the heading to the same Shihab ud Dīn Maqtul

Beginning —

بسم الله عليك احسن العصف بما اوحى اليك *

IV

fol 25^b-31^a

No 2206

ساز آواز پر حرميل

BAYÂN-I ÂWÂZ-I PAR-I JABRA'ÎL

Another mystical tract said to be the composition of the same Shihab ud Dīn Maqtul

Beginning —

بسم الله في دهان حرميل ودمع را سراوار اسب الحج *

Dated fol 31 Dulhijjah A H 1238

V

fol 32 -45

No 2207

قصيده انوار الله

QASÎDAH-I ABUL HASHÎM

A Persian Qasidah ending in the letter ر with comments and explanation

Beginning

يکيسه صورت هر نوع را و ندسه ، دگر
چرا که هيئت ات هر صورتی بود ندي ار

There is no preface to the work, and neither author's name, nor title of the work, is given in the text. In a heading, written in red, it is designated thus —

وصيدۀ ابو الهسيم مع شرح در بعضی سوالات حکمی و احوانۀ آن *

The arrangement is that one or two, and sometimes three verses of the Qasîdah are taken in the form of a question, introduced by the word سوال. This is followed by جواب, or the answer, containing an explanation of the same. The discourse relates to logical, psychological, and metaphysical questions.

Dated, fol 45^b, Monday, 23 Muharram, A H 1239.

VI

fol 45^b-52^b.

No. 2208.

منطق الطيور

MAN'ĪQ U'Ī-'ĪUYÛR.

A mystical tract, without the author's name, beginning

حمد مالک ملکى را که ملک هر دو جهان در تصرف او سه ، الح *

In the heading it is designated thus رسالة في منطق الطيور اختراعها الشيخ الرماني قدس سره

VII

fol 53^a-57^a.

No. 2209.

(رسالة تصوف)

(RISÂLAH-I 'ĪSAWWUF.)

Another mystical tract, designated in the heading

الرسالة السريّة اللطيفة المرموزة التي ايدعها و اختراعها الشيخ

العارف ، سره *

Beginning —

دری تا جماعتی از صوفیاء در حقیقتی نسبت به مردم اله *

Dated fol 57^a 8 Muharram A H 1238

VIII

fol 58^a-60^b

No 2210

(رسالة تصوف)

(RISÂLAH-I TASAWWUF)

A treatise showing the superiority of Auliya (saints) over prophets without title or author's name

Beginning —

الحمد لله و سلامه على سادة الدن و صلوا الى معا المحمود
المحل الا اعلی اله *

The author bases his arguments on the hypothesis that the concerns of a Wali is with God and those of a prophet with men

This tract the last in the volume is written by ابو القاسم سامانی in ordinary Ta liq and is dated ١ هـ 1242 The other treatises written in fair Nim Shikastah are by امدا علی

(10)

(Nos 2211-2218)

fol 71 lines 18-21 size 9½ × 6½ 7 × 4½

A collection of eight treatises

I

fol 1^a-9^a

No 2211

مع سرح زبانی

MUNTAKHAB-I SHARH-I ZANJÂNÎ

An abridgement of a commentary on Izz ud Din Abd ul Wahhab bin Ibrahim uz Zanjani's (d after A H 655=A D 1257) treatise on inflexion known as لغوی

The name of the commentator is not given and the treatise begins at once with the commentary thus —

دادند که مرصده ، حمد نگه ، با و حولیکه نایران تسمیه و حمد در

هر کار دیسان حذر وارد اسه ، الح *

For the Arabic original and its various commentaries see Hâj Khal, vol iv, pp 208-210 See also Loth, Arab Cat, No 955, Brit Mus Sup No 957, etc It was published by Raymundus, Rome, 1610, and printed at Constantinople A H 1236

II

fol 9^a-22^b

No. 2212.

دستور المبتدی

DASTÛR UL-MUB'Î'ADÎ.

Safî bin Nasîr's well-known treatise on the laws of the permutation of Arabic irregular verbs See Nos 787, 1471, etc

Beginning

الحمد لله الذي يصرف ، الاحوال الح *

III

fol 23^a-29^b

No. 2213

(رسالة صرف)

RISÂLAH-I SARF.

An anonymous treatise, similar to the ردة الصرف (see No 1468), dealing with the inflexion of Arabic irregular verbs and the laws of permutation applying thereto

Beginning

الحمد لله رب العالمين بدان که جمله اسماء و افعال

بر چهار گونه اسب صحیح و مضمور و معطل و مضارع ، الح *

fol 30^a-31^b, a fragment of a commentary on some grammatical tract

IV

foll 33^b-37^b

No 2214

رسالة تحويد

RISÂLAH-I TAJWÎD

A tract on the correct pronunciation of words

Author Hafiz Gulam Muṣṭafa حابط علام مصطفى

Beginning —

* الحمد لله العلى العظيم الذى نزل الكذب على رسوله الكريم الحج

In the preface the author says that without having a knowledge of orthoepy it is a sin to read the Quran as well as to say the daily prayers

V

foll 38^a-43^b

No 2215

رسالة تحويد

RISALAHI TAJWÎD

A versified tract on the same subject

Author Abd Ullah B Ahmad Bayazid ul Kultani عبد الله اس احمد بايزيد الكلتاني

Beginning —

* الحمد لله الذى فصل العلم فى الاصاب و املح امرر الحج

The tract begins with a short prose preface in Arabic in which the author who says that he was blind (مرور) gives us to understand that some of his pupils who were engaged in learning the Quran by heart and were interested in orthoepy requested him to compose a versified tract in Persian on that subject Hence the composition

VI.

foll 44^a-47^b

No. 2216.

تعلقات، زبدة الصرف،

'I'A'LÎQÂ'I'-I ZUBDA'I' US-SARF.

Explanatory notes on the well-known grammatical tract Zubdat us-Sarf (see No 1468) The author of these notes is not mentioned, and the tract begins at once without any preface, thus

موله غير معتل غير مغير ديگر و معاير معتل الح *

VII

foll. 48^a-49^b.

No. 2217.

سجای جوان موئی

SÎGAHÂ-I JAWÂN MÛ'Î.

Explanatory notes on the grammatical tract Jawân Mû'î (see No 1494)

Beginning without any preface

مولین جمع موند، عایه، از باب معاملة الح *

VIII

foll 49^b-71^b.*Arabic.*

No. 2218.

شرح عوامل

SHARH-I 'AWÂMIL.

An Arabic commentary on 'Abd ul-Qâhir Jurjânî's well-known treatise Mi'at 'Âmil or عوامل (see No 1490).

Neither the name of the commentator nor the title of the commentary is given in the work. It begins at once with the commentary, thus

اعلم ان المصنف، لم يفتح رسالة الح *

All the treatises are written in ordinary Ta liq by one scribe
Occasional marginal notes
Not dated 19th century

(11) (Nos 2219-2225)

fol 251 lines 12-14 size $7\frac{3}{4} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

A collection of seven treatises

I foll 1-52^a

No 2219

روائع

WAQÂ'I

The popular satirical account of the siege of Haydarabad by
Nîmat Khan Ali See Nos 370-iv 371-(fol 272^a) 878-vi 1098-
xviii(c) 2194 etc

Beginning —

دستی که مدرس کساف الخ *

The dates marked here are Pajab 14-15 17 Sha ban 14 17 18
21 Ramadan 8

Dated (fol 52^a) Safar A H 1273

Scribe عدد العلم

II foll 54^a-64^b

No 2220

هجووات

HAJWIYÂT

Satirical writings of Nîmat Khan

Satires on physicians beginning as in Nos 878-iii iv 2196

A satirical Qat'ah on the marriage of Kamgar Khan which
according to a chronogram took place in A H 1099=A D 1687
beginning on fol 59^b —

که خدا شد بار دیگر حل والا مدرک الخ *

A commentary on this Qit'ah, by Sayyid Muhammad Wâlih Mûsawî, is noticed in Âsaf Lib Cat, vol II, p 1722

The above is followed by a prose-piece relating to the same event, some Ruqa'ât, and a few select verses from Ni'mat Khân's Dîwân

III

foll 65^a-89^a

No. 2221.

مصاحف

MUDHIKÂ'Î.

Humorous sayings of Ni'mat Khân, mostly in the forms of stories and tales

Beginning —

مردی با دوکانه زن خود که میان هر دو خون در رکعت دمار الح *

IV

foll 93^a-154^b.

No. 2222.

دستور شگرف

DAS'Î ÛR-I SHIGARF.

A treatise on the art of prose and poetical compositions, dealing with rhetoric, figurative speeches, poetical figures, etc etc, illustrated by copious examples in prose and verse

Author Bhûpat Râi بهوت رای

Beginning

ای ار تو در اهل صده آمد تکمیل *

For other copies see Rieu III, p 1043, Ethé, Ind Office Lib. Cat, Nos 2138-2139, As Soc Bengal, Nos 406-407 See also Âsaf. Lib Cat, vol I, p 164

The latest authority quoted by the author is Zuhûrî (d A.H. 1025=A.D. 1616), see fol 154^a

V

foli 156^b-212

No 2223

حواضر العلوم

JAWÂHIR UL-'ULÛM

A tract on Persian prosody and poetical figures

Author Sayyid Khwajah Qasim Ali Khan سید حواجر قاسم علی خان

Beginning —

الحمد لله الذي علم بالقلم و علم الانس ما لم يعلم الخ *

The work consists of a *Muqaddimah* and two *Jauhar* as follows —*Muqaddimah* fol 156^b مقدمه در بیان علم ادب و ماعب و موضوع علم*Jauhar* I fol 158 in nine *Ard* حوهر اول در معارف ضروریه سخن*Jauhar* II fol 193 in nine (in the beginning eight) *Ard* حوهر

دوم در معارف حکمه (۹) سخن

The latest authority quoted by the author is Nizam al Khan Ali (d A H 1121 = A D 1709) see fol 209^a

VI

foli 213 -221^a

No 2224

معراج العوائد

MIFTÂH UL-FAWÂ'ID

A grammatical tract treating of حرف and فعل اسم

Author Khwajah Ma ruf bin Khwajah Musa حواجر معروف بن

حواجر موسی

Beginning —

الحمد لله رب العالمین اما بعد منکرند حواجر معروف

بن حواجر موسی که حوین منددانرا الخ *

The tract is divided into three *Maqalah* as follows —*Maqalah* I fol 213 مقاله اول در بیان اسم*Maqalah* II fol 219^b مقاله دوم در بیان فعل*Maqalah* III fol 220 مقاله سوم در بیان حرف

Dated (fol 221) 8 Rabi II A H 1272

VOL XXI

K.

VII.

foll 222^a-251^b.

No. 2225.

رسالۃ عبد الواسع

RISÂLAH-I 'ABD UL-WÂSI'.

A treatise on the art of prose and poetical compositions

Author 'Abd ul-Wâsi' Hânsawî رى عبد الواسع هاندى

Beginning

رب اعز و ارحم و ادب ، حيدر الراحمين السج *

The author has been mentioned in connection with his Hindî-Persian dictionary (see No 837)

In the preface 'Abd ul-Wâsi' says that he wrote this tract at the request of his friends, dividing it into a *Muqaddimah* (fol 222^a), three *Bâb* (foll 223^b, 233^a, 239^b, respectively), and a *Khâtimah* (fol. 250^a)

See Âsaf Lib Cat, vol 1, p. 164

Lithographed, Kânpûr, A H 1280

Dated 28 Jumâdâ I, A H 1271

All the treatises are written in ordinary Ta'liq, by one and the same scribe

(12)

(Nos 2226-2232)

foll 337, lines 19, size 11 × 6 $\frac{3}{4}$, 9 × 4 $\frac{1}{2}$

A collection of six controversial works and a treatise on Sûfism

I

foll 1^b-20^b.

No. 2226.

حق المبين

HAQQ UL-MUBÎN.

A copy of Rashîd ud-Dîn's Haqq ul-Mubîn See No. 1625

Beginning

الحمد لله الذى جعل العلم *

II

foll 21^b-31^a

No 2227

رد عیدہ حسام

RADD-I 'AQĪDAH-I HUSÂM

Rashīd ud Dīn's refutation of Dildar Alī's Husam See No 1626
Beginning —

قوله هذا مما نكذب الله *

III

foll 31^a-36^a

No 2228

رد عوارم

RADD-I SAWÂRIM

A copy of Radd 1 Sawarim See No 1627

Beginning without any mark of separation from the preceding
tract —

ندکدانی و حیرگی دلب عدارب اعلیٰ الله *

IV

foll 36^a-60

No 2229

(مکتوبات)

(MAKTŪBÂT)

Letters written to Sayyid Dildar Alī in refutation of his
Sawarim Husam and Dulfagar and his reply to them See No 1628

Beginning —

بر روی نصا منا متحقى بناد الله *

V.

foll 60^a-155^b.

No. 2230.

جواب، نزهة

JAWÂB-I NUZHA'Î.

Rashîd ud-Dîn's refutation of Mirzâ Muhammad's Nuzhat. See
No 1629

Beginning

الحمد لله العلى الاعلى العلى *

VI

foll 156^a-158^b.

No. 2231.

(رسالة اسوفا)

(RISÂLAH-I 'Î'ASAWWUF.)

An anonymous Sûfic tract, agreeing with No 1630

Beginning

الحمد لله الذى هدانا لهذا بوسله الذى المختار العلى *

VII

foll 159^a-337^a.

No. 2232.

صول، منعربة

SAULA'Î-I GADANFARÎYAH.

Rashîd ud-Dîn's denunciation of the Shî'ite custom of 'temporary marriage' See Nos 1335-1336 and 1631

Beginning —

الحمد لله الذى ادرل الكتاب العلى *

Written in fair Ta'liq

Not dated, 19th century

(13)

(Nos 2233-2238)

foll 155 lines 15 size $7\frac{1}{2} \times 4\frac{1}{2}$ $5 \times 2\frac{1}{2}$

An exceedingly valuable and interesting volume containing a collection of six treatises all due to the authorship of the great Indian prolific writer Shaykh Abd ul Haq Dihlawi (d A H 1052 = A D 1642). All these treatises were revised and corrected by the author whose autograph note appears on the title page.

The author has been repeatedly mentioned in this Catalogue

I

foll 1^b-49^b

No 2233

مرج البحرين

MARAJ UL-BAHRAYN

The work has been noticed under No 1618

Beginning —

الحمد لله رب العالمين *
— — — — —

II

foll 50^a-59^b

No 2234

الكمال الابدی

TAHSÎL UL-KAMÂL UL-ABADÎ

A mystical tract on the Life of resignation and content as observed by the Prophet the Sahabis and others

Beginning —

اللهم وبعنا لسلوك طريق الانباع حديثا عن الربيع و الرتل و السداع

*
الحمد لله

It would appear from the preface that Abd ul Haq translated this treatise from the Arabic original of Ahmad bin Ibrahim ul Wasiti ul Hizami who with his full name Ahmad bin Ibrahim bin Abd ur Rahman ul Wasiti ul Hanbali Imad ud Din Abul Abbas bin ul Arif ul Hizami was born in A H 640 = A D 1242 and died A H 711 = A D 1311 (see Brock n p 167 where some of his works are noticed See also Berlin Nos 9566 and 9567)

The full title of the work is الكمال الابدی باختيار القدر المحمدي

No. 2235.

قرع الاسماع

QAR' UL-ASMÂ'.

A legal discussion on the difference of opinion in respect of song and music generally prevalent among some classes of Sûfis and Darwîshes.

Beginning

اللهم باسمك ، ابتدئ و بك اتمم مسئلة سماع درد مساييح طريقه ،
فدس الله اسرارهم ألخ *

The full title of the work is فرع الادب في اختلاف افوال السماع و احوالهم من السماع

The author mentions legal opinions in respect of song and music, and points out the difference of opinion among the Sûfis on this question

No. 2236.

نسليّة المصاب

'TASALLIYA'I' UL-MASÂB.

A treatise on the fruits of patience and endurance under adverse circumstances

Beginning

مدد ، مر حدايرو عر و علا بر نعمتهاي وي دروني و بروني و شكر
دردگاه رحمة ، وي ألخ *

The full title of the work is تسليّة المصاب لذيّل الاحر و الثواب

V

foll 110^b-117^a

No 2237

إيراد العبارات الفصيحة

IRÂD UL-'IBÂRÂT UL-FASÎHAH

الدين الله في شرح قول عليه وسلم الدين النصيحة الفصحى

Beginning —

قال رسول الله صلى الله عليه وسلم الدين النصيحة الفصحى *

أول العبارات الفصحى في شرح قول عليه وسلم الدين النصيحة الفصحى
السلام الدين الله في

VI

foll 118^b-155

No 2238

إصال المرید الى المراد

ÎSÂL UL-MURÎD IL-AL-MURÂD

A treatise on the rules and regulations of prayers and invocations
(أواد وادكا)

Beginning —

الحمد لله الذي جعل الأواد رسالته الى درول الراداد و سندا لربع
الدحاح الفصحى *

In the preface the author says that the tract deals especially with those rules and regulations that were personally observed by him and that they were taken from the practice of the Qadiri order of the Sufis to which he himself belonged as well as from other sources

The work with its full title إصال المرید الى المراد في بيان فوائده الأواد consists of thirty *Fasl*

The following autograph note of the author appears on the title page —

هذه سبع رسائل بالذات الفصحى الكعبر اصعب عباد الله العوى
عبد الحق اس ، الدين الدهلوي عفى عذبا *

After the above note the author in his own handwriting gives a list of seven treatises as included in the volume One of

these, entitled *تكميل الایمان و تقوية الايقان*, is, however, wanting, and in respect of this the author notes thus 'At present it is not extant in this volume' این ، که درین مجموعه بالفعل داخل نیست .

The assertion that the above notes and the list of the treatises are in the handwriting of the author, is supported by a contemporary note of one Mu'in ud-Din Ahmad, an Amīr of Shāh Jahān's time. In this note, dated A H 1050 = A D 1640, Mu'in says that when he was appointed the Bakhshī and chronicler of Ajmīr by Shāh Jahān, he happened to visit Dihlī, where he purchased these treatises from a book-seller. As he had an earnest longing for studying the compositions of Shaykh 'Abd ul-Haq, he was highly pleased with 'this unexpected wealth', and that very day he went to the Shaykh and showed him the treatises. It then became clear to him that all the treatises were corrected by the Shaykh himself, and that the account of the treatises given on the title-page was also in his handwriting. Mu'in then adds, 'The possession of these filled me with joy and ecstasy'.

The note runs thus

کمتربین ہندوگان معین الدین احمد را ہندوگانہ ہندوگان حصرت
صاحبقرانی بخندہ ، بخشیدگری و واقعہ نویسی احمیر سرافراز، فرمودہ
بودند عہدور ہدار الملک دہلی واقع شد و از صحابہ ، این رسائل انتباع نمود
و چون شوق تمام مطالعہ مصنفات حقایق آگاہ شیخ عدد الحسن داشت ،
وزود این نعمت ، عہد متروکہ ، را معتتم دانستہ ہماروز بخندہ ، شیخ مذکور
سلمہ اللہ تعالیٰ رفتہ رسائل دایستان نمود - طاهر شد کہ ہمگی این رسائل
تصحیح بخط شریفہ ، ایسان یافتہ ادد و انچہ در سہ ، کتاب تحصیل رسالہا
معلوم گستہ در خط ایسانسہ ، - و سرور و انتہجہ ، تملکہا سہ ۱۰۵۰
ہجری ندوی *

Corrections and marginal notes by the author are found in many places. There are also some other marginal notes due to a later hand.

All the treatises are written in fair Nasta'liq by one scribe, who gives his name as گدائی at the end of the last treatise.

Dated 9 Jumādā I, A H 1015

(14)

(Nos 2239-2244)

foll 147 lines 15-17 size $9\frac{3}{4} \times 6\frac{1}{2}$ 7×4

A collection of six treatises as follows

I

foll 1^a-27^b

No 2239

(رسالة نجوم)

(RISÂLAH-I NUJÛM)

A fragment of an astrological work treating of the positions and motions of the planets and their influence on human and terrestrial affairs

The planets are represented by diagrams

It is impossible to say how many folios are missing from the beginning and end as well as from other places of the treatise

It opens abruptly thus —

انها السد المالك الرطبة المعدل الطنعة العطرة الحسنة الح *

II

foll 28^b-33^b

No 2240

نسخة نوارنج

NUSKHAH-I TAWÂRIKH

A short account of the Persian invasions of India from the earliest times to Timur without title or author's name

Beginning —

مواقع سدر معدرة دوعاني كه لسكر ايران نسبه هدد امدد ن
ان مقام به انكار و احصا الح *

- 1 Invasion by Gurshasp in the time of Maharaj bin Kushan bin Yurab
- 2 By Sam bin Nariman in the time of Kesu Raj son of Maharaj
- 3 By Rustam in the time of Iruz Rai son of Kesu
- 4 By Alexander in the time of Fur
- 5 By Ardshir in the time of Junab sister of Fur
- 6 By Bahram Gur in the time of Basdeo

دُف چهارم د گوشه *

دُف پنجم د براده *

دُف ششم د اُصول صرف *

Written in ordinary Ta liq

Not dated 19th century

IV

foli 10^b-50^b

Arabic

No 2242

(رساله رمل)

(RISÂLAH-I RAML)

An Arabic treatise on geomancy with an interlinear paraphrase in Persian without the author's name

Beginning —

اذا ا- مع العنص الداخل

بُت اجتماع العنص الداخل

بدلان الح *

مع العنص

The treatise seems to be a portion of a larger work.

V

foli 52^b-127^b

No 2243

رسال المرام

TIBYÂN UL-MARÂM

A treatise upholding the opinion that the recitation of the first Surah of the Quran (الفاتحة) behind the Imam at the time of the daily congregational prayers is unlawful written in refutation of the belief that the recitation is lawful

Author Muharamad Mu in Lihawwى محمد معص لکهنوی

Beginning —

الحمد لله كما هو اهله و الصلوة و السلام كما *

The latest authority quoted by the author is *Shâh 'Abd ul 'Azîz Dihlawî*, who died in A H 1239 = A D 1823 (see fol 120^a)

In a note on fol 128^v the author says that he sent this treatise to the great scholar *Muhammad Haydar* for opinion, and that he, after highly praising it, assigned two titles to it, viz (1) *براهين فاطمه في عدم فراه العائده* and (2) *ومل الخطاب في عدم فراه ام الكتاب*

There are several notes by others in praise of the work

The full title of the work, given at the beginning, is *تبيان المرام في عدم القراء حلف الامام*

Written in ordinary *Ta'liq*

Not dated, 19th century

VI

fol 130^v-147^b

No. 2244.

(رسالة صدييه)

(RISÂLAH-I SAYDIYAH.)

A treatise on legal precepts relating to animals as to their being lawful or unlawful to be eaten

Beginning

الحمد لله الذي احل الطيبات و حرم الخبيثات و الاموات و التحيه

على رسوله الخ

According to a note on fol 51^b the treatise is a commentary on the *Risâlah-i Saydiyyah* of *Nawawî* شرح رسالة صدييه امام نووى The name of the commentator is not given

Nawawî with his full name *Muhvî ud-Dîn Abû Zakariyâ Yahyâ bin Sharaf ul-Hizâmî un-Nawawî*, better known as *Imâm Nawawî* محمى الدين ابو زكريا يحيى بن شرف الحرامى النووى المعروف باسم نووى, was born in *Muharram*, A H 631 = A D 1233, at *Nawâ* in *Damascus*, and died, 24 *Rajab*, A H 676 = A D 1278 See *Brock*, 1, p 394, where the works of this great author are enumerated

The arrangement is that the name of an animal is given first in Arabic, and then its Persian and Hindî equivalents, followed by a short description of the animal and its qualities and characteristics, after which the legal opinion of the four *Imâms* in respect of its being lawful or unlawful to eat it is given under the word *الحكم*, then follows the medicinal properties and use of the animal

The tract is incomplete and breaks off with the words

* شمه مهمل الى ومعه ١٥ داند

Written in a careless and hasty Ta liq with numerous corrections additions and notes all of which suggest that the tract is a rough draft of the commentator

Not dated 19th century

The MS is in a damaged condition

(15)

(Nos 2245-2250)

fol 324 lines 19 size $12\frac{1}{2} \times 9\frac{1}{2}$ $9\frac{1}{2} \times 6\frac{1}{2}$

A collection of the prose and poetical works of Qasim Ali Khan Afiridi قاسم علی خان آفریدی

The earlier portion of the volume contains a useful and interesting history of the Afiridi tribe of the Afgan clan together with a detailed account of the author's ancestors and of himself

From this account we learn that his grandfather Niknam Khan died in A H 1140 = A D 1732 (see fol 7^b) His father Burhan Khan a man of learning died on Tuesday 17 Jumada I A H 1194 = A D 1780 at the age of sixty five (see fol 11 102¹) While referring to an incident which took place in A H 1187 = A D 1773 the author says that he was four years old at that time Consequently he must have been born in A H 1183 = A D 1769 This date is confirmed by a versified chronogram on fol 102^b in which the more precise date of his birth is given as Monday 20 Rajab A H 1183 = A D 1769 Most of his ancestors who emigrated to India and settled in different places played important parts in the history of the reigns of Aurangzeb and his successors while the author himself took an active part in most of the events narrated by him It would appear from his narrative that he led an unsettled life He had from time to time some temporary employment until in Dulqa d A H 1222 (December 1807) he was appointed Superintendent of the prison house Criminal Court Farrukhabad and later on in Rabi II A H 1223 (June 1808) of that of the Civil Court of the same district (see fol 51^b) On fol 50^b the author enumerates his six works (all of which are extant in the present volume) and says that if time and health permit he will compose some more,

According to a note on fol 58^b Afiridi died on Monday morning 15 Jumada I A H 1241 = A D 1825

I.

fol 1-58^b.

No. 2245.

رساله آفریدی

RISÂLAH-I ÂFIRÎDÎ.

A genealogical account of the Afgân clan particularly the pedigree of the Âfirîdî tribe

Beginning

حمد وافر مر صانع را سرا سه - که اشکار مکنون عالم و مصدوعات

الح *

The author says in the preface that, his ancestors having settled in different parts of India, and having left here many descendants who were totally ignorant of their pedigree, and had to encounter great difficulties in ascertaining the family connections at the time of marriage and on other occasions, and as almost all of them had forgotten their mother-tongue Pushtû, he thought it desirable to write a detailed genealogical account of his ancestors in easy Persian for the guidance and information of his relatives and tribesmen

It may be remarked that besides the genealogical account of the Âfirîdîs the author narrates all the events connected with his life, and deals at sufficient length with the internal condition of the country in his time, and with all the other historical events, such as wars, treaties, etc etc, which took place in his time

He divided the work into twenty-one *Bâb*, which he completed in Jumâdâ I, A H 1222=A D 1807 (see fol 51^a) Subsequently he added one more *Bâb* in A H 1225=A D 1810 (see fol 57^b), and again, after fourteen years, added one more This last one was completed in A H 1239=A D 1823, which is the last date found in that *Bâb* (see fol 58^v)

Contents

Bâb I Origin and history of the tribe called سلطان حیل, fol 2^a

Bâb II History of Alf Khân, the great-grandfather of the author His emigration to India, fol 3^a

Bâb III Children of Fath Khân and Mir Khân, brothers of the author's grandfather, fol 5^a

Bâb IV Children of Jahân Khân, brother of the author's grandfather, fol 5^b

- Bab V* Children of Niknam Khan Afiridi the grandfather of the author fol 6^b
- Bab VI* Death of the author's grandfather and father and other connected events history of Nawwab Ahmad Khan Bahadur Galib Jang and Nawwab Muzaffar Jang fol 7^a
- Bab VII* Author's life immediately after the death of his father his benefactors Muhammad Sa'id Khan and Abdur Rahman Khan Qandahari fol 11
- Bab VIII* Dissension in the *risalah* of Muhammad Sa'id Khan Qandahari the author joins the *risalah* of Mirza Ata Beg Khan but returns again to the *risalah* of Muhammad Sa'id Khan arrival of Abdur Rahman Khan from the Deccan fol 12^a
- Bab IX* The author and his family settle in Farrukhabad history of Nawwab Sa'adat Ali Khan terms of the agreement between the Nawwab and the English fol 13^b
- Bab X* History of Nawwab Wazir Ali Khan Bahadur who after killing Mr Cherry seeks shelter from the Rajah of Jaipur (Partab Singh) who arrests him and makes him over to the English his trial at Calcutta fol 16^b
- Bab XI* Nawwab Sa'adat Ali Khan raised to the *masnad* terms of his treaty with the English the author's resignation of the service and his journey to Surat his visit to Agra his tour of the Taj etc etc fol 18^a
- Bab XII* Account of Burhanpur and the fort of Asir continuation of the author's journey to Surat account of the fort of Barbar etc fol 26
- Bab XIII* The author's arrival at the Court of Maharajah Jaswant Rao Holkar from whom he receives *Khilat* and rewards other connected events fol 29^b
- Bab XIV* The author's resignation of the service of the Maharajah release of Khandi Rao the brother's son of the Maharajah defeat of Daulat Rao Sindhiyah and Raghuji Bhonslah by the English at Khandis fol 31^t
- Bab XV* Account of Nawwab Amir Khan Bahadur and his troops his title fol 33
- Bab XVI* The author's service under Amir Khan he meets Holkar's troops with Amanat Khan account of the battle between Holkar and the English and the defeat of the latter the author's return to his home at Farrukhabad fol 35^b

Bâb XVII The author's journey to Mâlwah where he joins Nawwâb Amîr Khân, the Nawwâb meets Holkar at Bharat-pûr, fol 38^a

Bâb XVIII Defeat of Amîr Khân by the English at Afdal Garh, the author's return to Farrukhâbâd, fol 39^b

Bâb XIX Treaty between the English and the Mahârâjahs Jaswant Râo Holkar, Daulat Râo Sindhiyah and Raghûjî Bhonslah, terms of the treaty, fol 41^a

Bâb XX The author's service under Mîr Ja'far Māsîh, fol 46^b

Bâb XXI Account of the author's relatives who were alive at the time of writing this work, fol 49^a

Bâb XXII Account of the death of the author's brother A'zam 'Alî Khân, comments on Sûfism, fol. 51^a

Bâb XXIII This *Bâb*, which the author added fourteen years after the completion of the twenty-second *Bâb*, contains an account of the author's relatives about whom he had meanwhile collected information, fol 57^b.

II

foll. 60^b–71^a.

No. 2246.

سقاء ، آفریدی

SHIFÂ'Â'I-I ÂFIRÎDÎ.

Persian Qasîdahs and Gazals, forty-one in all, in praise of the Prophet, the Imâms and eminent *Shaykhs*, without any order

Beginning

بسم الله ، در هجاء حاء م كان الله
هم ا ه ح ا اوسه ، بار آن الله

III

foll 72^b–178^a

No. 2247.

دیوان ہندی

DÎWÂN-I HINDÎ.

The Hindî Dîwân of Âfirîdî, consisting of Gazals in alphabetical order, intermixed with some Persian Gazals

Beginning —

کریا ہوں سدا سکر ادا پاک خدا کا اسم *

According to the concluding verse the Diwan was completed in Rajab A H 1216=A D 1801 for which year the word عمر forms a chronogram

IV

fol 179^b-207^a

No 2248

افریدی نامہ

ÂFIRÎDÎ NÂMAH

A vocabulary of Persian Pushtu Kashmiri English and Hindi words

Beginning —

افریدی سدا کی سدا کرمہ کری اند سدا کنا ہی *

V

fol 208^b-320^b

No 2249

دیوان بستو

DÎWÂN-I PUSHTÛ

Afiridî's Pushtu Diwan arranged in alphabetical order

Beginning —

حق مالک دد و جہاں دی رب حما الح *

VI

fol 320^b-324^b

No 2250

حواب نامہ

KHWAB NÂMAH

The Book of Dreams in Pushtu consisting of poems in the form of Mustazad

VOL XXI

L

Beginning

تاسی آوری مومنان اهل دین اسم *

The author adopts the *takhallus* both of Qâsim Ali and Âfirîdî also Afrîdî

The MS, written in ordinary Ta'liq, contains numerous additions and marginal notes written in the same hand as the text. The seal of the author bearing the inscription قاسم علي حان افريدی, and dated A.H. 1191, is found in several places. Most probably the MS is an autograph copy of the author.

(16)

(Nos 2251-2256.)

fol 63, lines 14, size $8\frac{1}{2} \times 5$, 6×3 .

A collection of six poetical tracts

I.

fol 1^b.2^a

No. 2251.

(رسالة صلوٰة)

(RISÂLAH-I SALÂ'Î.)

A versified legal tract dealing with the fundamentals and principles of faith, purification and prayer, denoted by abbreviations

Neither the author's name, nor the title of the work, is given in the text

Beginning

ربیباد ایمان و جوئی
مکرج ندان تا شوی معتد ر

There are thirteen verses in all, and the second part of each verse contains the abbreviation. These abbreviations, explained in the following treatise (No 2252), relate mostly to the principles and observances connected with ablution and the daily prayer.

II

foll 2^b-7^b

No 2252

(شرح رسالۂ صلوة)

(SHARH-I RISÂLAH-I SALÂT)

A versified commentary upon the preceding treatise

Author Muhammad Amin Naqshbandi محمد امین

The commentary is introduced by a short preface in prose

Beginning —

حمد مقدس و ستاس بدعاس قدسی باساس بنار درگاه صانعی

البح *

In the preface the author referring to the preceding treatise says that prior to writing this commentary he happened to see the verses of the treatise consisting of mere abbreviations. As these abbreviations were too difficult to be understood and as at the same time they related to the most important points of Muhammadan law he thought it necessary to explain them by writing a commentary.

The first abbreviation کبرج relating to the fundamental principles of faith is explained thus —

کاف آمد کتاب ار کلمه
 هسب اتمل عبار ار کلمه
 نون یعنی دمار آمد قرص
 رار کو برنو ۵۵۵ قرص
 را بود درگاه مه رمه ان
 حارح اسب حوش را درساں

III

foll 8^b-17^b

No 2253

(رسالۂ کلام)

(RISÂLAH-I KALÂM)

A theological tract treating of the existence unity and attributes of God the angels the prophets fate destiny death the day of resurrection etc etc

The name of the author is not given, but he is probably no other than Muḥammad Amîn, the author of the preceding tract.

Beginning

بعد حمد جدا و بعد رسول
سدو این نکته را سمع فحول

IV

, foll 17^b-37^a

No. 2254.

ضروری
DURÛRÎ.

A tract on purification, prayer and fasting, by the same Muḥammad Amîn Naqshbandî.

Beginning

حمد حق را که میتواند گفت
در وضعی که میتواند سمع

The author's name, امین, appears on fol. 18^a as well as in the concluding lines, fol 37^a

The work consists of three *Kitâb* and a *Khâtimah*, as follows —

1 کتاب طهارة The Book of Purification, in ten *Bâb*, fol 19^a

2. کتاب صلوٰۃ The Book of Prayer, in eleven *Bâb*, fol 23^a

3 کتاب صوم . The Book of Fasting, in four *Bâb*, fol 33^a.

Khâtimah, on legal opinions relating to the new moon that becomes visible on the last day of the Ramadân, fol 36^a

The title of the work, ضروری, and the author's name, امین, appear thus in the concluding lines

شکر لله که شد کتاب ته ام
چون ضروری شد در ضروری نام
ار توای و اری مس ایل دی ن
التم اس دعا سه د ر امید ن

V

fol 37^b-52^a

No 2255

نظم الآلى

NAZM UL-LA'ÂLÎ

A tract on theology treating of God His attributes the soul the prophets Muhammad his miracles and his ascension to heaven the Quran the early Caliphs and the Ahl i Bayt the angels the Jinn and Satan death the day of resurrection etc etc

Author اfdal اصل

Beginning —

اندا کردم تمام ناک خو

کوسب رحمن و رحم و ما خلق

The name of the author appears thus in a verse at the beginning —

ار دعای خبر فاری نا محبت

رحم کن بر اfdal مسکن عرب

The author seems to be a disciple of Muhammad Amin* the author of the preceding treatises who is introduced here thus —

قطب عالم حصص شیخ امن

The date of composition A H 1092=A D 1681 is expressed by the title (see fol 37^b) —

نام و تاریخس حو حسنم گف بد

رود گویم م الآلى ای معبر

VI

fol 52^a-62

No 2256

اسماء الهی

ASMÂ-I ILÂHÎ

The ninety names of God

Beginning —

اندا کردم ناسه او خدا

کان نباشد عن داب و می خدا

The names, given in verses, are followed by a versified commentary dealing with their peculiarities and effects and with directions for their use

All the treatises in the volume are written in fair Nasta'liq by one and the same scribe.

Not dated, 18th century

(17) (Nos 2257-2262) ,

fol 106, lines (different), size $9 \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

A collection of six treatises

I fol 1^a-19^b

No. 2257.

دیباجہ دیوان عالی

DÎBÂCHAH-I DÎWÂN-I 'ÂLÎ.

Prose preface to his Diwân by Nî'mat Khân 'Âlî See Nos. 370-(I), 878-(II); 1098-(LXVIII), etc

Beginning as usual

عبار افرای بعد سخن الحج *

II fol 19^b-72^b.

No. 2258.

وقایع حدر آباد

WAQÂ'I-I HAYDARÂBÂD.

The popular satirical account of the siege of Haydarâbâd by the same Nî'mat Khân 'Âlî, copies of which have been repeatedly mentioned in this catalogue See Nos 370-(IV), 371-(fol 272^a), 878-(VI), 1098-(LXVIII), etc

Beginning as usual

درمکه مدرس کساء ، ص ۱ الحج *

The colophon fol 72^b is dated Tuesday 29 *Shawwal* A H 1222

The *Waqrā* is followed by a *Qaṣīdah* of *Hafiz* in praise of *Ali*
found also in MS No 157 fol 7 beginning on fol 73^a —

ان کلس ناع وفا اس سر سنان معا الح *

III

foll 74^b-78^b

No 2259

محکم طعرا

MUKHAMMAS-I TUGRĀ

A long *Mukhammas* of sixty one *Band* in praise of *Ali* by *Mulla Tugra* of *Mashhad* (d c A H 1078=A D 1667) who has been mentioned in connection with his *Kulliyat* under No 333 where the present *Mukhammas* is found on fol 365^b (margin)

Beginning —

حکم از زبان حالی اکبر کدد علی مدح سنده خوبی احقر کدد علی
افان را بهر مستحر کدد علی ومان بحب سه خاور کدد علی
بی حیرت کار بنمبر کدد علی •

IV

foll 78^b

No 2260

شمس المصاب

SHAMS UL-MANÂQIB

A long *Qaṣīdah* of one hundred and fifty three verses by *Mir Mu'izz ud Din Fīrat* (d A H 1106=A D 1694) who has been mentioned in connection with his *Diwān* No 355 which begins with this very *Qaṣīdah* •

Beginning —

شدهار سور گریه رام عجب مدار
در گوش بند که دهد از عجب درگار

The title *شمس المصاب* appears thus in the concluding verse —

شمس المصاب لب امد ر اهل طبع
حور ناب اس قصده د افان اهل ار

The colophon fol 84^a is dated 5 *Dulqa d* A H 1222

The above is followed by a Qaṣidah of 'Urfi, beginning thus.—

شادی، مذاق چیس- مجلس غم داشتن الح *

V.

fol 85^a-95^a.

No. 2261.

نان و حلوا

NÂN WA HALWÂ.

The well-known poem on the ascetic life by Bahâ ud-Din 'Âmulî
(d A H 1030=A D 1621) See No. 291

Beginning with the Arabic preface

الحمد لله على اوصاله و الصاوة و السلام على اشرو ، الخلائق الح *

The poem itself begins thus on fol 85^b

اینا اللہی عن العمد التمدیم الح *

The colophon, fol 95^a, is dated 14 Dulqa'd, A H. 1222

VI.

fol 96^a-106^b.

No. 2262.

معراج الخیال

MI'RÂJ UL-KHAYÂL.

The well-known erotic poem by Mullâ 'Alî Rîdâ, who adopted the *takhallus* Tajallî, and who died in A H 1088=A D 1677 See Nos 1094-(X), 1100-(XII), etc

Beginning as usual

در سرم دیگر همای عشق یار *

The colophon, fol 106^b, is dated 17 Dulqa'd, A H 1222

All the treatises in the volume are written in Nasta'liq by one and the same scribe

(18)

(Nos 2263-2267)

fol 59 lines 23 size $9\frac{1}{4} \times 5$ $8 \times 3\frac{1}{2}$

A collection of five treatises

I

fol 1^b-30^b

No 2263

اورنگ نامہ

AURANG NĀMAH

A history of the first five years of the reign of Aurangzib that is to say A H 1068-1073=A D 1657-1662

Author Mir Askari Aqil Khan Razi میر عسکری عادل خان رازی

Beginning —

امو المظفر محیی الدین محمد اورنگ زیب بہادر عالمگد بادشاہ
عاری ان خط ملک سلطنت و جہانداری مرکز داندہ عظم و جہانداری
الحم *

The author has already been mentioned in connection with his mystical Masnawī Muraqqa under No 361

In the subscription the work is called اورنگ نامہ It is variously known as حالات عالمگیری و مایع عالمگیری - واقعات عالمگیری ظفر نامہ عالمگیری etc The work is described in Rieu i p 265 comp ii p 699 and iii pp 905 and 1083 See also Ette Ind Office Lib Cat Nos 345 346 A S B Cat No 159 J N Sarkar Hist of Aurangzib vol ii p 302

The history is brought down to the illness of Aurangzib and his recovery in Safar A H 1073=A D 1662

It ends with a short notice of the death and burial of Shah Jahan A H 1076=A D 1665

The colophon dated 17 Sha ban the twenty ninth regnal year of Shah Alam (A H 1202=A D 1787) runs thus —

نما سد کذاب اورنگ نامہ بخط سعی عددہ سرائی مسعودہ رازی
داریع همدقم سہر شعنان المعظم سنہ ۲۹ سالہ عالم بادشاہ عاری دویب
شام بحریر دویب *

The above is followed by a Qaṣīdah of 'Urfi, beginning thus

شادی عشاق چیست ، مجلس عم داشتن الح *

V

fol. 85^a-95^a.

No. 2261.

نان و -اوا

NÂN WA ḤALWÂ.

The well-known poem on the ascetic life by Bahâ ud-Dîn 'Âmulî
(d A H 1030=A D 1621) See No 291

Beginning with the Arabic preface

الحمد لله على اوصاله و الصلوة و السلام على اسره ، الخلايق الح *

The poem itself begins thus on fol 85^b

ايضا اللهى عن العمد العديم الح *

The colophon, fol 95^a, is dated 14 Dulqa'd, A H 1222

VI.

fol. 96^a-106^b.

No. 2262.

معراج الخيال

MI'RÂJ UL-KHAYÂL.

The well-known erotic poem by Mullâ 'Alî Ridâ, who adopted the *takhallus* Tajallî, and who died in A H 1088=A D 1677 See Nos 1094-(X), 1100-(XII), etc

Beginning as usual

در سرم ديگر همای عشق يار *

The colophon, fol. 106^b, is dated 17 Dulqa'd, A H 1222.

All the treatises in the volume are written in Nasta'liq by one and the same scribe

(18)

(Nos 2263-2267)

foli 59 lines 23 size $9\frac{1}{4} \times 5$ $8 \times 3\frac{1}{2}$

A collection of five treatises

I

foli 1^b-30^b

No 2263

اورنگ نامہ

AURANG NĀMAH

A history of the first five years of the reign of Aurangzib that is to say A H 1068-1073=A D 1657-1662

Author Mir Askari Aqil Khan Razi میر عسکری عامل حال رازی
Beginning —

ابوالمظفر محیی الدین محمد اورنگ زیب بہادر عالمگیر بادشاہ
عازی ان خط ملک سلطنت و جہاداری مرکز دہلی عظیم و بھارتی
الح *

The author has already been mentioned in connection with his mystical Maṣnawī Muragga under No 361

In the subscription the work is called اورنگ نامہ It is variously known as حالات عالمگیری و فایع عالمگیری و افیاع عالمگیری - طغر نامہ عالمگیری etc The work is described in Rieu i p 265 comp ii p 699 and in pp 905 and 1083 See also Ethé Ind Office Lib Cvt Nos 345 346 A S B Cat No 159 J N Sarkar Hist of Aurangzib vol ii p 302

The history is brought down to the illness of Aurangzib and his recovery in Safar A H 1073=A D 1662

It ends with a short notice of the death and burial of Shah Jahan A H 1076=A D 1665

The colophon dated 17 Sha ban the twenty ninth regnal year of Shah Alam (A H 1202=A D 1787) runs thus —

تمام شد کتاب اورنگ نامہ بخط عالی سعادت سرای ۱۲۰۲ رازی
مدارج ۵۵۵۵۵۵ سہر شعبان ۱۱ ۱۱ ۲۹ شہ عالم بادشاہ عازی موب
شام بحریر موب *

II

foll. 31^b-41^b.

No. 2264.

(پند نامه)

(PAND NÂMAH.)

A mystical tract on the spiritual life and other Sûfic matters

Beginning

بدان ای عزیز که راه طالبان حقائق احدیه ، سه قسم است ، الح *

Neither the author's name nor the title of the work is given in the text, but in the colophon the treatise is called پند نامه The work is based, for the most part, on the sayings of eminent saints, such as, Shiblî, Abû Sa'îd Abul K̲hayr, Ibrâhîm Adham, 'Abd Ullah Ansârî, Hasan Basrî, Nizâm ud-Dîn Auliya, etc The latest authority quoted by the author is the Tafsîr-ı Husaynî (see fol 36^a) of Husayn Wâ'iz Kâshifî, composed in A H 899=A D 1494 The author repeatedly refers to a work الاسرار کسه (see foll 37^a, 39^b, etc), under which title more than a dozen works are noticed by Hâj K̲hal , and it is difficult to say which of these our author means

III

foll 41^b-46^a

No. 2265.

(ملحا)

(MUNÂJÂ'Î.)

Another mystical tract, without title or author's name

Beginning

هر سو که مندرگرم ظهورتسه ، و بهر دره که رو می آورم دور تو الح *

The treatise consists of short invocatory sentences

IV

foll 46^b-55^a

No. 2266.

گیاں ملا

GYÂN, MÂLÂ.

A Persian translation of the Hindî work گیاں ملا Translator
'Abd Ullah عبد الله

Beginning —

مباحث حضرت فادر دکتوں ہی سندہ و ہی نمون کہ ار فطرہ اب
عالم گونا گوں ارا سندہ *

In the beginning the translator says that he translated the work from a Hindi original گناں مالا for the benefit and information of the general public. He further adds that he gave the title of نصاب العلاقہ to his translation. In the colophon fol 55^a the title is given thus —

تمام سدہ گناں مالا کہ دریاں مناک سرینکس حو نہ ارحی
فرمودہ ناریج ندسب و ہندم سعداں سدہ ۲۹ دکتور ناسب *

The work consists of admonitions delivered by Sri Krishna to Arjun

V

foll 55^b-59^b

No 2267

سوال ر جواب لعل داس و دارا سکوة

SUWÂL WA JAWÂB-I LA'L DÂS WA DARÂ SHUKÛH

A copy of the conversations between La l Das and Dara Shukuh
See No 1454

This is only an abstract of the dialogue and the arrangement here differs from No 1454

The present copy begins thus —

حمد و ثناء بعد مر اورد ہی ہما وندی کہ خواہش اورندس

داسب *

All the treatises in the volume are written for the most part diagonally in Nīm Shikastah by one and the same scribe راہی درایہ in the twenty ninth regnal year of Shāh 'Ālam. The colophon at the end of the last treatise runs thus —

نما سج عرہ مصان المبارک سدہ ۲۹ سالہ بادشاہ عازی بخط ندند
درگاہ منسکبہ راہی بوقت یک داس در دایمادند د دارالخلافت شامکھان
اداد علمی گسب *

(19)

(Nos 2268-2272)

foll 60, lines 15-17, size 10×6, 7×3½

A collection of the prose and poetical works, entitled مقصد البلاغة Maqṣad ul-Balâgat, of Muhammad Sa'îd, poetically styled Hasrat, of Patna, together with a small tract by Shâh Nûr ul-Haq of the same place. Hasrat has already been mentioned in connection with his Kulliyât, noticed under No 448.

I

foll 1^b-8^b

No. 2268.

غنية المفتقر

GUNYA'I' UL-MUF'T' AQIR.

Hasrat's commentary upon the قصيدة لامية of Qâdî 'Abd ul-Muqtadîr. The full title of the commentary, given on the title-page, is شرح فارسي وقصيدة لامية عربية وامسى عدد المقتدر مسمى به غنية المفتقر الى حل لامية عدد المقتدر +

Beginning

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه
اما بعد منكوبد و قد ر هد محمدان محمد سعيد بن واعظ على الحج *

The author of the Arabic original, Qâdî 'Abd ul-Muqtadîr bin Qâdî Rukn ud-Dîn ush-Sharîhî ul-Kindî ud-Dihlawî المقدر فاصي عدد المقتدر, was the Khalifah of Shaykh Nasîr ud-Dîn Mahmûd Chirâg-i Dihlî (d A H 757 = A D 1356) and the teacher of Qâdî Shihâb ud-Dîn Daulatâbâdî (d A H 848 = A D 1444). He was a scholar and a Sûfî of great reputation, particularly well versed in Qasîdahs and Gazals. He died on the 26th of Muharram, A H 791 = A D 1388. His tomb and that of his father are on the south side of Haud-i Shamsî, near the tomb of Khwâjah Qutb ud-Dîn Bakhtiyâr Kâkî (d A H 633 = A D 1235).

The author of the Akhbâr ul-Akhyâr, p 173, says that the work الصديقين, written by a follower of 'Abd ul-Muqtadîr, and containing an account of the Chishtî Shaykhs, deals with the life, teachings and noble deeds of the Qâdî. See also Subhat ul-Marjân (Lib Copy, fol 70^a).

The commentary itself begins thus on fol 2^a.

يا سايق الطعن في الاسكار و الاصل دلائل اين و هجده
ار بكر دست اسـ الح *

The date of completion of the commentary given at the end (fol 8^b) is A H 1301 = A D 1883

II

fol 9^b-13^b

No 2269

هفت بند نعت

HAFT BAND-I NA'TIYAH

Seven stanzas in praise of the Prophet in imitation of the Haft Band of Kāshī (see Nos 1114-1116) by Hasrat

Beginning —

السلام لى اوانس مخلوق ب العالمين

السلام لى اخر نعتى رضى

The date of completion given at the end (fol 13^a) is Friday 23 Duhijah A H 1300 = A D 1882

The Haft Band is followed by some Qasidahs Gazals and Ruba is occupying fol 14^a-24

III

fol 24^a-47^b

No 2270

تواريخ

TAWĀRIKH

Hasrat's chronograms consisting of *Tarīkh*s on the birth and death of his friends and relatives and of other events the dates of which range from A H 1287 to 1303 = A D 1870 to 1885

The first *Tarīkh* is on the death of Abd ul Hakim of Farangi Mahal (Lucknow) in A H 1287 = A D 1870

IV

foll 47^b-57^a

No. 2271.

رقعه

RUQA'Â'1'.

A collection of letters written by Hasrat to his friends, relatives and others, with answers from them. The first letter, written by him to his teacher Muhammad Salâmat Ullah, begins thus

نعر عرض حدام، حضرت مرشدی و استادی ملکائی و ملائی الحج *

The date of completion of the collection of Hasrat's works is expressed by the title مقصد البلاء, the numerical value of which is (A H) 1303 = (A D) 1885

The work contains numerous instructions and directions to the printers written on the margin, shewing that the copy was prepared for the press

Written in fair Nasta'liq

Not dated, 19th century

V

foll 58^b-60^b.

No 2272.

احوال امیر شاه الله

AḤWÂL-I AMÎR 'A'Î'Â ULLAH.

A short account of Amîr 'Atâ Ullah Ja'farî's emigration to Phulwârî, Patna, by Shâh Nûr ul-Haq, who, according to a statement on the title-page, received it from Tâj ul-'Ârifîn

مولفه مولوی شہ نور الحق و دس سرہ اس کے از حضرت تاج العارفین

رہی اللہ عہ شدہ بود جمع نمودند *

Beginning

سہ ، اوامہ ، و توطن آباء حضرت مرشدی تاج العارفین

و دس سرہ العزیز درین قصہ پہلوازی الحج *

x from the account given here that on the death

1 Ja'farî, the Khalifah and successor of Shaykh

Bâz Parrân a dispute on the question of the

succession arose between his heirs and successors in consequence of which his eldest son Shah Sa d Ullah Ja farī Zaynabī with his son Amīr Aṭa Ullah left his native place Dihlī and came to Bengal Sa d Ullah was killed by a Zamīndar during the reign of Sher Shah and was buried at Salarpur Aṭa Ullah then came to Sahsaram where he enjoyed high favours from Sher Shah who made him his Wazīr After Sher Shah's death Aṭa Ullah continued to hold the same post under Salīm Shah On the death of Salīm Shah his infant son of six months old was raised to the throne and Aṭa Ullah was appointed his guardian and Wazīr The infant child was treacherously poisoned by his uncle Enraged at this base action Aṭa Ullah joined Humayun From him he received warm favours At this time Aṭa Ullah anxious to renounce the world wanted to have his son Muḥammad Muzaḥḥar appointed in his place when the latter died unexpectedly leaving three sons Thus afflicted Aṭa Ullah resigned the Imperial service and came to Phulwarī where he settled with his wife and children Subsequently he served the emperor Akbar for a short time and when returning home he died on horseback at Muḥibb Alipur His wife also died at the same time and they were buried side by side

The full title of the tract given on the title page is احوال امیر عطاء الله جمعی ربی بیلواری قدس الله سره

The treatise written in fair Nasta liq is in the handwriting of Muḥammed Badr ud Dīn of Phulwarī grandson of Shah Nur ul Haq the author This Badr ud Dīn a saint of great sanctity died on the 15th of Safar A H 1345

The following note by Badr ud Dīn appears on the title page —

اس سالہ را بہ ہاد مکرم و معظم جناب مولوی شاہ محمد بدر الحق صاحب عنہ بمردم کسی اندکے از درونہ اس تفک جادداں دعوی نمود رقمہ بعدانہ العدد الہ ۱۱۱ محمد المدعو بدر الدین البیلواری عفا الله عنہ وعن اخوانہ کما عن اسلافہ *

The colophon dated 9 Rajab A H 1298 runs thus —

بعل اس تذکرہ بنارسیم نیم رحمت روز سہ سندہ سندہ ۱۲۹۸ ھجری بخط حام بددا مسکن کہدیں برادران دس محمدہ بدر الدین بیلواری جمعی ربی عفا الله عنہ وعن اخوانہ کما عن اسلافہ بانام رسد مولفہ حدی مولوی شاہ نور الحق قدس سرہ *

(20)

(Nos 2273-2276)

foll 158, lines 13, size $8\frac{1}{2} \times 6$, $6 \times 3\frac{1}{2}$

A collection of four medical works

I

foll 1^a-80^a.

No. 2273.

راحت الإنسان

RÂHA'Î UL-INSÂN.

A defective copy of a medical work, entitled in the colophon, fol 80^a, راحة الإنسان, on the causes and symptoms of diseases and their treatment

The work is defective at the beginning, and opens at once with the fifth *Bâb*, thus —

باب پنجم در حدوث و علامت و علل و معالجات ممتل بر پنج
وصل است - وصل اول در حدوث علامت و علل *

The name of the author could not be traced, and the work ends with the twenty-fifth *Bâb* Each *Bâb* consists of several *Fasl*

The colophon is dated 5 *Sha'bân*, 1244 *Faṣlî* The work is followed by some formulas for the preparation of some compounds, occupying foll 80^b-82^a

Written in ordinary *Ta'liq*

II

foll 82^b-140^a

No. 2274.

مجرب التدوي آدمی

MUJARRAB U'Î-'Î ADÂWÎ-I ÂDMÎ.

A medical tract treating of simple medicaments for various diseases of the human body from the head downwards

Author Gulâm Mustafâ Bihârî علام مصطفی بهاری

Beginning

الحمد لله الشايع العلل الطاهرت و دواعي الامراض الباطن السم *

In the preface the author tells us that from the beginning of his youth he had carefully studied a vast number of medical works and

tracts written by eminent physicians of ancient and modern times and had thus gained a thorough knowledge and experience in the subject. He adds that some of his intimate friends who were interested in medicine requested him to write a work on the subject. Hence the composition.

According to the preface the author divided the work into fifty two *Faṣl* each devoted to a particular disease under which its remedies are given.

There is a lacuna after fol 137^b and the latter part of the twenty sixth *Faṣl* the whole of *Faṣl* twenty seven to forty five together with the earlier part of the forty sixth are missing. There are also lacunæ after foll 109 110 113 etc and the folios have been misplaced in several places. Again the work ends with the forty seventh *Faṣl* and the scribe states at the end that so much was extant in the copy from which it was copied but that several *Faṣl* were wanting in that copy.

Written in ordinary Ta liq

Not dated 19th century

The above treatise is followed by extracts from a work entitled طب نوری containing some prescriptions for certain diseases with the following introductory heading علاجات معروفات از طب نوری and occupying foll 142^a-143^b.

III

fol 148^a-152

No 2275

درء الساعه

BAR'US-SĀ'AT

A translation of Muhammad bin Zafarīya's well known medical tract درء الساعه on diseases that can be cured immediately.

The name of the translator is not given.

Beginning —

حدیث گوید کہ حکیم کامل فیلسوف فاضل محمد دکنی الرازی رحمہ اللہ کہ وری در مجلس ابو القاسم بن عبد اللہ (کہ) یکی از درویشان عصر بودہ
 * در ہودم الحج *

The author of the original work Abu Bakr Muhammad bin Zakariya ur Razi ابو بکر محمد بن زکریا الرازی known to Europe by the
 VOL XXI

name of Rhazes (he wrote it for the Wazîr Abul Qâsim bin 'Abd Ullah) was a most distinguished Arabian physician of the ancient time. In his early days he devoted himself to music and to the study of philosophy and Arabic poetry. Later on he applied his mind to the study of medicine, which he commenced at Bagdâd under 'Alî bin Rabbân ut-Tabarî. He soon established his fame as the most eminent physician of his age, and was placed in charge of the hospital of Ray, and, later on, of the 'Adudîyah hospital at Bagdâd. He died at Ray in A H 311 = A D 923 or, according to some, in A H 320 = A D 932. For further particulars of Râzî and his works, see Ibn Abî Usaybî'ah 1, pp 309-321, Târîkh al-Hukamâ by Ibn ul-Qiftî, pp 271-277, Ibn Khallikân (De Slane's translation), vol III, pp 311-314, Mukhtaşar ud-Duwal, pp 291-292, Brock, 1, p 233.

For copies of the Arabic original رء الساعه see Catalogue of this library, vol IV, p 13, Brit Mus, p 221^a, Râmpûr Lib Cat, Nos 27-28, p 469, etc. See also Ahlwardt, Berlin Cat, No 6343, where the treatise is fully described.

The work consists of twenty-four short *Bâb*, each devoted to a disease under which the treatment is given.

Written in ordinary Ta'liq

Not dated, 19th century

IV

foll 152^b-158^a.

No. 2276.

مَجْرَبَاتُ غُلَامِ مُحْيِي الدِّينِ

MUJARRABÂ'Î-GULÂM MUHYÎ UD-DÎN.

Another medical tract containing prescriptions and recipes for some particular diseases, extracted, according to the introductory heading اذدجات ار مجربات حكيم علام محي الدين, from the 'specifics' of Hakîm Gulâm Muhyî ud-Dîn

Beginning —

اطريفل حبه ، دون بواسر و فلع باد آن ار مجربات كتير الدع

اسه ، الح *

Written in ordinary Ta'liq

Not dated, 19th century

(21)

(Nos 2277-2280)

foll 38 lines 15-17 size $8\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 2\frac{1}{2}$

A collection of four treatises on calligraphy

I

foll 1^a-15^b

No 2277

رسم الخط

RASM UL-KHAT

A versified tract on calligraphy

Author Mir Ali ul Katib poetically surnamed Majnun صلى علىالكاتب الکاتب نام معنون

The treatise is defective at the beginning and opens abruptly with the following verse —

ملک با بسبب حم راندم که بود اسب

نه دین با گاش د سکود اسب

The author whose poetical name Majnûn appears in several places (see foll 1^a 3^b 15^b) has been mentioned in this catalogue vol II p 79 He states fol 2 that his father Mahmud ur Rafiqi was his teacher both in calligraphy and poetry He further adds that the title رسم الخط forms a chronogram for the year (A H 940 = A D 1533) in which he wrote the tract but see Rieu II p 531 where a copy of the work is noticed and where the date of composition is given as A H 909 = A D 1503 which however is unacceptable For another copy see As Soc Lib Cat No 1623 2 Another versified tract on the same subject entitled رسالة وضع رسم وعلی by the same Majnun is noticed in Rieu II p 532^a No III and Ethé Bodl Lib Cat No 1370 see also Kraft p 5 No XII Another of his tracts on calligraphy entitled سواد خط is noticed in Ethé Ind Office Lib Cat No 2931 and As Soc Lib Cat No 1623 1 He is also the author of a treatise entitled زار وبار see Ethé Ind Office Lib Cat No 2118 7

The author dedicates the present work to Sulţan Muzaffar

Written in ordinary Nasta liq

Dated Saturday 3 Rabî II A H 1141

II

foll. 16^b-26^a

No. 2278.

رساله خوشنویسی

RISÂLAH-I KHWUSHNAWÎSÎ.

A fragment of 'Abd Ullah us-Savvafi's treatise on calligraphy
See No 1076.

The preface is wanting, and the treatise opens abruptly thus —

اما بعد چنین گوید، مقرر این کتاب عند الله السید فی الح *
 * اما بعد چنین گوید، مقرر این کتاب عند الله السید فی الح *

corresponding to fol 2^b, line 6 of No. 1076

The sections relating to paper, the preparation of the special kinds of ink, notices of eminent calligraphers, etc. etc, found in No 1076, are wanting here

Written in ordinary Ta'liq.

Not dated, 18th century.

III.

foll. 28^b-32^b.

No. 2279.

(اصول خطوط)

(USÛL-I KHUTÛ'Î).

A treatise dealing with the elementary rules of writing the letters of the alphabet, without title or author's name.

Beginning —

دانکه این مختصریست، در بیان اصول خطوط الح *

Written in ordinary Ta'liq

Dated 26th Rabî' I, A H 1141

IV

foll. 33^b-38^b.

No. 2280

مختصر المصنف

MUKH'Î ASÂR UL-MUFÎD.

Another treatise on the same subject, without the author's name

* الـ

6

II

foll 21^b-23^a.

No. 2282.

(رسالة جبر و اختیار)

(RISÂLAH-I JABR WA IKH'I'IYÂR.)

A treatise on the doctrine of 'free will and predestination' written in the form of a letter addressed by the author to Shâ'istah Khân

Author Mahmûd Jaunpûrî محمود جاوہری.

Beginning

پیوستہ بآنداری فص یردانی و مددگاری فصل ربانی برآمد بہال

دولہ ، الح *

Maulânâ Mahmûd bin Muhammad Fârûqî of Jaunpûr was a most distinguished scholar of his age. He was a pupil of his grandfather Shâh Muhammad and of Shaykh Muhammad Fâdil Jaunpûrî. His well-known work on physics, entitled شمس بارعہ, has immortalized his name. He is also the author of کتاب العواید شرح العواید and of several other works. He died, according to Hadâ'iq ul-Hanafiyah, p 413, in A H 1062=A D 1651.

Shâ'istah Khân, to whom the letter is addressed, was the governor of the Deccan and, later on, of Bengal in 'Âlamgîr's time. He died in Shawwâl, A H 1105=A D 1693.

This tract is dated (fol 23^a), Fort Sâdiqgarh, 7 Rabî' I, forty-fifth year of 'Âlamgîr's reign.

Foll 24^a-31^a extracts from the Nafahât ul-Uns of Jâmî

III

foll 32^b-129^b.

No. 2283.

انس النفس

ANÎS UN-NAFÎS.

An ethico-theological and mystical tract

Author 'Abd ur-Rahmân bin Mîr Sayyid Muhammad Khwâjah

Khidr bin Sayyid Muhammad Kalân al-Qannûjî ar-Rasûldâr عند الرحمن
س میر سعد محمد خواجہ مصری سعد محمد کلان القنوجی الرسولدار

Beginning —

بسم الله لا مطمع في بئنا ولا نرد احد على سد ادبناك

الح *

The colophon dated 23 Safar the forty third year of Alamgir's reign says that the scribe محمد مسلم completed the transcription on the bank of the river Bhimra in the Deccan

IV

foli 130 -132^b

No 2284

رساله در روش شعاع و در فقه

RISÂLAH DAR RAWISH-I HAFTÂD WA DÛ FIRQAḤ

A treatise on the doctrines of the seventy two sects in Islam without any preface or author's name

Beginning —

فقه حنبله منقول است که بنی آدم هیچ احدا ندارد الح *

All the treatises are written in ordinary Ta liq by one scribe

The MS is worm eaten and very much damaged

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurd Nawwab are found at the beginning and end of the copy

(23)

(Nos 2285-2288)

foli 91 lines 14 size $8\frac{1}{4} \times 5\frac{1}{4}$ $5\frac{3}{4} \times 3\frac{1}{4}$

Four treatises as follows

I

foli 1^b-40^b

No 2285

حارباب

CHÂR BÂB

A treatise on Muhammadan theology and law and on legal rites and observances relative to prayer according to the Hanafite school

Author Shâh 'Abd ul-'Azîz bin Shâh Walî Ullah bin Shaykh 'Abd ur-Rahîm Dihlawî سید عبد العزیز بن شاه ولی الله بن شیخ عبد الرحیم دیلهوی .

Beginning

الحمد لله الواحد الاحد و الصلوة على رسوله محمد و آله و اصحابه

احمعیں الخ

The author (*d* A H 1239 = A D 1823) has been already mentioned in connection with his work فتح العزیز (No 1159) as well as in several other places in this catalogue

The work is entitled Châr Bâb on account of its division into four *Bâb* which are as follows —

Bâb I, fol 2^a باب اول در بیان عقاید اهل سنت و جماعت

Bâb II, fol 6^a باب دوم در ذکر مسائل صریحه فقه چارباغچه و صورت و شمار و صوم و رکوة و حج و عیرة دلک *

The third *Bâb* is not marked

Bâb IV, fol 32^a باب چهارم در بعضی نصاب و حکم که ضرور ترین مصالح باشند *

Written in ordinary Ta'liq except the first folio which is a later addition

The colophon, fol 38^b is dated 5 Dulqa'd, A H 1242

II

fol. 40^b-77^b.

No. 2286.

مستخرج من العناوی

MUNTAKHAB UL-FA'Î'Â WÎ.

A treatise on Muhammadan civil and ecclesiastical law, comprising purification or ablution, prayer, alms, fasting and pilgrimage

Author Hâfiz Muhammad Afdal Ullah Qâdiri, poetically surnamed Yaqîn حافظ محمد افضل الله قادری التامی بالیقین

The treatise is preceded by a short introduction treating of some primary law points relating to faith, purification and prayer; beginning

حمد و نصای و سلام الخ *

The treatise itself begins thus on fol 43^a —

مجموعۃ فصل الہی ادائی دوگانہ حمد نگاہ بی ہما بسجود عکر برص
عمل ونام عد الحج *

The work consists of fifty six short chapters (*Bab*) At the beginning the author enumerates the following works as those on which he based his work سرح مسرور وفاد ملا حلال دوانی - سرح وفاد کٹر and فتاوی عالمگیری فتاوی نائری فتاوی سراجی - فتاوی رحمانی etc مصنف حرانہ الرواناب

The full title of the work given on fol 43^b is العناوی In several places the author says that he wrote this treatise in A H 1127=A D 1715 and adds that the title رعہ فصل الہی expresses the date of composition This however does not tally with the date A H 1127

Written in fair Ta liq with occasional marginal notes

Not dated 18th century

III

fol 78^a-88

Hindī

No 2287

رسالہ تعرنہ داری

RISĀLAH-I TA'ZIYAH DĀRĪ

A treatise containing a legal decision on the observance of mourning in the month of Muharram and of other rites and ceremonies connected with it translated into Hindī from the Persian treatise of Shah Abd al Azīz The name of the translator is not given

Beginning —

لاکھ لاکھ سکر ہے اوس حالو بی نثار کو جس نے ہمیں امن
دعوت کیا الحج *

It is stated in the preface that a certain person put several questions to Shah Abd al Azīz in connection with the mourning ceremony etc observed in the month of Muharram To these the latter wrote a reply in Persian basing it on Hadīs This reply says

the translator, was unintelligible to some people of his time. He therefore rendered it into Hindî.

Written in ordinary Ta'liq

Not dated, 19th century

IV

foll 89^a-91^a

Arabic

No. 2288.

(كلمات على)

(KALIMÂ'Î-Î 'ALÎ).

A collection of the sayings of 'Alî, arranged in alphabetical order.

Beginning

من كلام كرامة التمام اسد الله العالـى على طالع الحـ *

The first sentence runs thus

ایمان المرء یعبرو ، بایمانه *

Written in ordinary Nasta'liq

Not dated, 18th century

(24)

(Nos 2289-2292)

foll 84, lines 11-19, size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 3\frac{1}{2}$.

A collection of four treatises

I

foll 1^b-25^b

No. 2289.

خلاصة المجرب

KHULÂSA'Î UL-MUJARRABÂÎ.

A versified tract on charms, magic, medicine, etc etc, the origin of which is fictitiously ascribed to the authorship of the renowned philosopher Luqmân

Beginning —

حمد مؤفوره و ندای مصفوره "مجبـرب" مالک متعالی و بادشاه ، *

لا يزال النـخ *

The work consisting of forty three chapters enumerated at the beginning deals with the magical and medical treatments that cure diseases and counteract evils and repair losses. Most of these treatments relate to sexual matters.

Dated (fol 25^b) Wednesday 2nd Dulhijjah A H 4411 (evidently a mistake for 1144)

Written in a careless Ta liq

Foll 26^a-30 A glossary of medical drugs with equivalents in Persian or Urdu arranged in alphabetical order. This is followed by some recipes occupying foll 30^b-33^b

II

foll 34^a-63

No 2290

عن آسکار

‘AYN ASHKÂR

A medical tract on the symptoms and treatment of diseases
Beginning —

برادر حواطر ارباب طاهر مگرداند که نواب معلى الغاب ارسطو رمان

* الح

We learn from the preface that the tract consists of extracts made by Nawwab Muqarrab Khan from the *Tibb i Sikandari* (i.e. *Ma dan ush Shifa i Sikandar Shahi* see No 975)

Shaykh Hasan with his nickname Hassu son of Shaykh Bhina bin Shavkh Hasan of Panipath was an eminent surgeon of Akbar's time. He received the title of Muqarrab Khan from Jahangir who showered warm favours on him. He rose to high distinction and died in his native place Kairanah in Saharanpur at the age of ninety A H 1056 = A D 1646. For a detailed account of his life see *Ma asir ul Umara* fol 230

According to the preface the work consists of seventy two *Fasl* but only sixty four are extant in the body of the work.

The treatise is written in a bad careless Ta liq hand and I am doubtful about the correctness of the title which is vaguely written in the preface as عن آسکار

III.

foll 66^a-73^a.

No. 2291.

(مرکبات)

MURAKKABA'1.

A treatise on compound medicaments, arranged in alphabetical order.

There is no preface, title or author's name, and the tract begins at once thus —

حرف الاله . - انوشداروی ساده اسم

Written in a fair Ta'liq

Not dated, 19th century

IV

foll 73^b-84^b.

No. 2292.

کیمیای شری

KÎMIYÂ-I 'ISHRA'1.

A treatise on sexual science and magical operations, without the author's name

Beginning

الحمد لله رب العالمين اما بعد مخفی نماید که

صحة ، انسان ناعه ، طامه ، و اطاعه ، حشر رحمان اسم ، الح *

It is divided into a *Muqaddimah*, four *Fasl* and a *Khâtimah*, enumerated at the beginning

Written in modern Ta'liq

Not dated, 19th century

According to a statement on the title-page the scribe سید فرید transcribed the treatise for one Muhammad Ismâ'il Khân رامی

(25)

(Nos 2293-2296)

foll 36, lines 17, size $8\frac{1}{2} \times 6\frac{1}{4}$, $6 \times 3\frac{1}{2}$

A collection of four treatises

I

foll 1^a-19^a

No 2293

عجالة نافع

‘IJÂLAH-I NÂFI‘AH

Shah Abd ul Aziz's treatise on the science of Hadîs See No 2059

Beginning —

الحمد لله رب العالمين و سلام على سادة الدارين اصطفى الله *

The treatise is preceded by a Sanad of Abd ul Qadir ending with Shaykh Abu Tahir Madani b Shaykh Ibrahim ul Kurdi

II

foll 20^a-23^b

Arabic

No 2294

(رسالة نصوص)

(RISÂLAH-I TASAWWUF)

An anonymous Sufic tract treating of the doctrine of spiritual life and modes of devotion by the Naqshbandî and the Qadiri sects and other Sufic matters by an anonymous author

Beginning —

اما بعد فهذه رسالة فيما لاند منه

الحمد لله رب العالمين

المسلم الطالب لرضا الله *

III

foll 24^b-32^a

No 2295

(رسالة اصول حديث)

(RISALAH-I USÛL-I HADÎS)

Another tract on the science of Hadîs similar to the Ijâlah i Nafi'ah of Shah Abd ul Aziz (No 2293)

Beginning —

الحمد لله اكمل حمد على كل حال روى كل وحسن الحق *

The author does not give out his name but from the way in which he refers to the سفر السعادات it may be hazarded as a

conjecture that the author is no other than the celebrated 'Abd ul-Haq of Dihlî (*d* A H. 1052 = A D 1642), to whom we owe that work

All the above three treatises are written in ordinary Nasta'liq by one and the same scribe

Dated (fol 32^a) Mecca, Saturday, 7 Jumâda II, A H. 1267

IV

foll. 33^b-36^a

Urdû

No. 2296.

(رسالة منظومة در اصول حدیث)

(RISÂLAH-I MANZÛMAH DAR
USÛL-I HADÎS.)

A versified tract in Urdû on the science of Hadîs, by an anonymous author, written in a careless hand

Beginning

پس (ار) ہمہ سد (حدا) و بعد احمد
حدیثوں کی روشنی (افسام) اب

Ta'liq 19th century

A seal of a former owner فادر علی خان بہادر منورنگی, dated A H 1205, is found on fol 24^b

(26)

(Nos 2297-2299)

foll 194, lines 21, size 8½ × 5, 6½ × 3

A collection of three treatises, all by one author

I

foll 1^b-37^a

No. 2297.

انتخاب، تاریخ الحکما

INTIKHÂB-I 'I ÂRÎKH UL-HUKAMÂ.

An abridged translation of *Shahrazûrî's Târikh ul-Hukamâ*, identical with No. 651 (اموال الحکما), with which it agrees verbatim

Beginning —

پاس و ستائیس حکیمی را کہ اول بی اول اسے الہ *

Like No 651 the present copy does not reveal the translator's name but fresh materials throwing a good deal of light upon him and the present work are obtained from his two treatises Nos 2298 and 2299 appended to this work

In the notice of No 651 it has been stated that the work seems to be identical with *Ethics Intikhab 1 Tarikh ul Hukama* by Sadr ud Din Muhammad Sadiq (see Ind Office Lib Cat No 618) but internal evidence obtained from the appended two treatises (Nos 2298 and 2299) shows that the present translation and that of Sadr ud Din though both bear the same title and have the same beginning are two different works Sadr ud Din as *Ethics* says compiled and presented his work to one Mr John Richardson about A D 1778 (A H 1192) The present treatise is of an older origin as will be shown presently and contains in all probability an abridged translation of *Shahrazuri's Tarikh ul Hukama* The contents and arrangement of the present work closely agree with those of Maqsum Ali's translation of the same *Shahrazuri's Tarikh ul Hukama* described in Rieu Sup No 100

That all the treatises in this volume are by one and the same author is evidenced by the fact that in the second treatise he refers to the first treatise and in the third treatise to his second but unfortunately he does not reveal his name anywhere

At the beginning of the second treatise which is on ethics the author distinctly says that prior to its composition at the request of his royal patron he had made an abridgment of the *Tarikh ul Hukama* ابن فليل الصاعب ~ الحكم على كتاب مستطاب تاريخ الحكماء *
 (meaning the present translation) and that later on he thought of appending to it a tract on ethical matters (meaning the second treatise) which he intended to present to his royal patron through the distinguished noble Mir Muhammad Sa'id Jumlat ul Mulk الامير محمد بن محمد بن سعيد حمله الملك
 The name of Muhammad Sa'id Jumlat ul Mulk at once suggests that the author's royal patron was no other than Sultan Abd Ullah Qutb Shah (A H 1035-1083=A D 1625-1672) the sixth king of the Qutb Shahi dynasty of Golconda in whose reign this influential minister Muhammad Sa'id played a very important part Again at the beginning of his third treatise fol 154^b the author refers to his royal patron by name thus —

شاه ساهل دهر عدد الله استعاض رمال و طبل الله

At the end of the third treatise the author says that the word انتکھاب (Intikhâb), the numerical value of which is 1054 (A H) = 1644 (A D), expresses the date of composition of the present work

From the facts narrated above it is evident that the author wrote the work for 'Abd Ullah Qutb Shâh in A H 1054 = A D 1644. It also transpires from his statement at the end of the last treatise, fol 193^b, that he was a resident of Muhammadâbâd, for the welfare of which he implores God

The contents of the work have been described under No 651. The second part dealing with Muslim philosophers and wise men begins thus on fol 26^a —

تا اینجا احوال حکمای متقدمین است و انکه بعد ازین مذکور
سود انشاء الله اخبار حکمای متاخرین است . نسّم الله الرحمن الرحيم
حدين بن اسحاق الحج *

II

foll 38^b-150^b

No. 2298.

رساله کلام

RISÂLAH-I KALÂM.

An ethico-theological tract, by the author of the preceding treatise

Beginning

ابتدای کلام بدام خداوندی سراست که ابتدای هر چیز اوست
الحج *

In the preface the author says that he wrote this work for his royal patron ('Abd Ullah Qutb Shâh) as an appendix to the Intikhâb-i Târikh ul-Hukamâ (see No 2297) by collecting materials from several reliable works, such as مکارم اخلاق - احیاء علوم - انباء - احوال الصالحین - ربيع الارباب, etc. He further adds that he divided the work into a *Muqaddimah*, several *Bâb* and a *Khâtimah*

The *Muqaddimah*, on the advantage of knowledge and the curse of ignorance, begins on fol 39^a. The number of *Bâb*, into which the work is divided, is not mentioned in the preface. The text, however, indicates the following six *Bâb*

- (1) fol 40^a در دعا و ذکر و ایم و مسواک و انگشتری و امثال اینها
- (2) fol 48^a در دوستی و دشمنی و صداقت و کذب

- (3) fol 55 در معاشرت با مردم و سلوک با اهل مدینه
 (4) fol 69^a در عقوبت و نوبت و عذر بدترین و غیرها
 (5) fol 76^b در صبر و سکنایی
 (6) fol 82 در عدل و احسان و انصاف و ظلم و اعداساف
Khatimah fol 150^a در بیان معنی لغتی حد که حصص رسول رب العالمین بطریق $\frac{1}{2}$ عاصم است را بآن هدایت نموده *

III

fol 151^b-194

No 2299

احلاق بادشاهی

AKHLÂQ-I BÂDŞAHÎ

A work on ethics politics and the maxims of good administration and government by the same author

Beginning —

الحمد لله رب العالمین كما هو اهله و صلوات على النبى و اله
 كما هو حقه $\frac{1}{2}$ الحق *

In the preface the author says that by a sheer mistake he had not included in his preceding treatises a chapter on the maxims of good government and therefore he wrote the present on that subject as an appendix

It is divided into a *Muqaddimah* five *Fasl* and a *Khatimah* as follows —

- Muqaddimah* fol 151^b در معنی نام بادشاه و عموم نفع او
 کانه خلق الله را
Fasl I fol 155 در نسب بادشاهان است
Fasl II fol 158^a در مسرت و رای و بدتر بادشاهان
Fasl III fol 166 در حد و جهد
Fasl IV fol 172 در تربیت خدم و حشم
Fasl V fol 179^a در آداب و سلوک بادشاهان
Khatimah fol 189^b در حتم این رساله

The author does not give any especial title to the work but at the end fol 193^b he says that the words احلاق بادشاهی fully express

the contents of the work, and form a chronogram for the year in which it was composed, that is to say A H 1055 = A D 1645

Of the numerous references given by the author in all these treatises, the latest is Abul Fadl (d A H 1011 = A D 1602) to whom our author refers on fol 189^b

All the treatises are written in a fair minute Nasta'liq by one and the same scribe, with an illuminated head-piece at the beginning of each treatise

Not dated, 18th century

(27)

(Nos 2300-2302)

fol 132, lines 17, size 9×5 , $6\frac{1}{4} \times 3$.

A collection of three treatises

I

fol 1^b-84^a

No. 2300.

هـ س ن ی ا هـ

ḤASANÎYAH.

An astronomical treatise on the computation and construction of almanacks and nativities, the division of the globe into climates, and the effects resulting from the various positions of the planets

Author Muhammad Ishâq Kashmîrî محمد اسحاق کشمیری

Beginning —

روشن ستاره که بر السند عرفا طلوع نماید حمد آن صانعی است که
طاق این ده رواق معرّس را بکتابه ما تری می حلّی الرحمن من تعاون
آرایس بخشد اله *

The work is dedicated to a certain Amîr Khwâjah Abul Hasan, after whose name it is entitled It consists of a *Muqaddimah*, two *Kalâm* and a *Khâtimah*, as follows

Muqaddimah, fol 4^a

مقدمه در بیان ادعای فضل از شریع ضروری الذکر است در معروف

تقدیم که محتاج الیه معروف است احکام است *

Kalam I fol 11^a —

کلام ال در بیان هفتاد اطلاق و اصاع احرام علوی و دوائر مطلق
و اوجات و ... اب و عترة از احوال که معروف احکام بدان متعلق است *

Kalam II fol 20^b —

کلام دوم در احکام و مستعمل است بر چند اشارات *

Khatirah fol 73^b —

خاتمه در احکام حالات لواحق و ان شامل بدیده است *

Written in fair Naskh

Dated Dul hijjah ۱۲۸۸ 1066

Scribe علی الکاتب ری

II

fol 85^b–119^b

No 2301

(رسالة حساب)

(RISÂLAH-I HISÂB)

A treatise on arithmetic without title or author's name

Beginning —

الحمد لله رب العالمين
اما بعد ان كتاب مستعمل
است بر سه معاله الخ *

The work is divided into the following three *Maqalah*

Maqalah I in one *Muqaddimah* and two *Bab* fol 1^b —

معاله اول در حساب اهل هند و ان مستعمل است بر مقدمه
و در باب *

Maqalah II in one *Muqaddimah* and six *Bab* fol 103^b —

معاله دوم در حساب اهل هند و ان مستعمل است بر مقدمه
شش باب *

Maqalah III in one *Muqaddimah* and three *Bab* fol 115^a —

معاله سوم در حساب و ان مستعمل است بر مقدمه و سه باب *

Written by the scribe of the preceding treatise

III.

foll. 120^b-132^b.

No. 2302.

رسالة نعويم

RISÂLAH-I 'I'AQWÎM.

An astronomical tract without any title

Author Qutb-ud-Dîn Sultân Muhammad Qâdî الدين ساطان

محمد فاضل

Beginning

الحمد لله الذي خلق العلكة ، الدوائر والكواكب ، السيار السبع *

The work consists of a *Muqaddimah* and twenty short *Bâb*' treating of the computation of almanacks, the motions of the planets and their position in longitude and latitude, the influence of the planets on human life, the globe, and other astronomical operations

On fol 128^a the author incidentally mentions A H 964 = A D. 1556 as the current year

The treatise breaks off at the end of the twentieth *Bâb* thus —

و كوكب ، در حدود حود و در آن حدود نبوت بود *

Written by the scribe of the preceding treatises

The title-page contains a seal bearing the inscription لسان الالهان

محمدود الدولة منسحي محمد صدر سليمان بهادر

Two other seals on the same page are illegible

(28)

(Nos 2303-2305)

foll 244 , lines 17 , size $7 \times 4\frac{3}{4}$, $5 \times 2\frac{3}{4}$

A collection of three treatises

I

foll 1-193^a.

No. 2303.

غاية البيان في علم اللسان

GÂYA'I UL-BAYÂN FÎ 'ILM
UL-LISÂN.

A work on Arabic inflexion

Author 'Abd ur-Rahîm bin 'Abd ul-Karîm Safîpûrî عبد الرحيم بن عبد الكريم صفي پوری

عبد الكريم صفي پوری

Beginning —

الحمد لله الذى خلق الانسان و علمه النبل *

The author has already been mentioned in connection with his grammatical tract *مسالك البهية* (No 1740)

In the preface the author says that he wrote this work for the benefit and use of beginners dividing it into a *Muqaddimah* ten *Bab* and a *Khatimah* as follows —

Muqaddimah fol 1^b —

* مقدمه در تعريف تصرف و نبل موضوع و نكته و ذكر جامع ان *

Bab I fol 2^a in eight *Fasl* —

باب اول در ذكر كلمه *

Bab II fol 63^b in six *Fasl* —

باب دوم در تقسيم لفظ ر تصرف ان *

Bab III fol 95 —

باب سوم در التعليل ساكنى *

Bab IV fol 98^b —

باب چهارم در وصف *

Bab V fol 105 —

باب پنجم در نبل اماله *

Bab VI fol 107^b in four *Fasl* —

باب ششم در نبل مدنى و مجموع *

Bab VII fol 138^a —

باب هفتم در نبل تصدير *

Bab VIII fol 150^b —

باب هشتم در نبل *

Bab IX fol 160^a in four *Fasl* —

باب نهم در نبل حروف رواند و اندال و فلب و حذف *

Bab X fol 177^a —

باب دهم در نمرس *

Khatimah fol 182^b —

خاتمه در نبل رسم خط *

See *Aṣaf Lib Cat* vol II p 900 where the author is called
عبد الرحمن حبل نوری

Written in fair Ta'liq.

Dated 29 Jumâda I, A.H. 1248

Scribe علي بن محمد.

II

foll 194^b-242^b.

No. 2304.

عن الالهان في كشف غريب غابة البيان

'AYN UL-IHSÂN FÎ KASHF GARÎB
GÂYA'I' UL-BAYÂN.

A commentary on the author's own work Gâyât ul-Bayân (see the preceding No 2303)

Beginning

الحمد لله رب العالمين اما بعد پوشيده نخواهد بود كه

من كتاب عاينه الديان في علم اللسان محتوى در العاط عريضة الحج *

In the preface the author says that as his work Gâyât ul-Bayân consisted of words and phrases too difficult to be understood by beginners he wrote the present commentary on that work. He further adds that he has also explained some difficult words and phrases occurring in his مسالك البهية (see No 1740). The words explained are arranged in alphabetical order, and it may be noticed that the author also gives a short account of distinguished grammarians and philologists, arranging their names alphabetically under the words explained by him. The first notice given under the letter ال is that of ابو اسحق ابراهيم رباح, who, according to the author's statement, died at Bagdâd on Friday, the 19th of Jumâdâ II, A.H. 311 = A.D. 923, and left the works كتاب الاشتقاق - كتاب الامالى and كتاب شرح ابيات سدويه.

The title of the work appears thus at the end تمام شد كتاب عاينه الديان في كشف غريب غابة البيان.

Written by the scribe of the preceding treatise

III

foll 243^a-244^b

No 2305

رسالة معری

RISÂLAH-I SUGRÂ

The well known treatise on logic by Sharif Jurjani (d A H 816 =
A D 1413) See No 1027 I

Beginning — ,

دداکه هجده د دهی در اند الح *

Written in hasty Ta liq

Not dated 19th century

(29)

(Nos 2306-2308)

foll 96 lines 17 size 8 $\frac{1}{4}$ × 5 $\frac{1}{4}$ 6 $\frac{1}{4}$ × 3 $\frac{1}{4}$

A collection of three works

I

foll 1^b-81^b

No 2306

معراج الصلوة

MIFTÂH US-SALÂT

A copy of the Miftah us Salât See No 1234

Beginning as usual —

دداں نا نکست کد در الح *

الحمد لله رب العالمين

The date of completion of the work given at the end of this copy is the last day of Dul hijjah A H 1061 = A D 1651 It is also stated here that for the sake of brevity a great many points of law مسائل have been omitted in the work The work is preceded by a list of the contents

Fol 82 contains comments upon a Hadîş relating to music ascribed at the end to Shaykh Abd ul Haq the prolific Indian writer

II

foll 83^a-93^b

No. 2307.

اربعون

ARBA' ŪN.

A collection of forty Hadîs, with a Persian paraphrase, by
Muhammad Salâh.. ul-Adhamî ul-Balkhî الادهمي محمد صلاح
السلحي

Beginning --

الحمد لله الذي شهد على محبوب وجوده وجود الاوادر والاويل

الح *

The preface is devoted to the praise of the Prophet and the
virtues and excellence of Hadîs

III

foll 94^a-96^b

Arabic

No 2308.

(رسالة مهمانداری)

(RISÂLAH-I MIHMÂNDÂRÎ.)

An anonymous Arabic tract on the virtues and excellences
of hospitality, based on the Qurân and Hadîs.

Beginning

قال الله تبارك ، وتعالى يا موسى اكرم صيفى و اكرم من صيفى

صيفك الح *

The author does not reveal his name, nor give any title to the
work

All the treatises in the volume are written in ordinary
Nasta'liq and Naskh by one and the same scribe, صاحب محمد يوسف شاگرد

The date of transcription, given at the end of the last treatise,
is 6 Dulqa'd, A H 1181, the ninth regnal year of Shâh 'Âlam

(30)

(Nos 2309-2311)

foli 57 lines 12 size $5\frac{1}{4} \times 2\frac{1}{4}$ $4\frac{1}{4} \times 2$

A MS consisting of three tracts as follows —

I

foli 1^b-25^a

No 2309

تذکرة

TADKIRAH

A tract on resurrection and the future life

Author Naṣīr ud Dīn Tūsī نصر الدین طوسی

Neither the author's name nor the title of the work is given in the work and the beginning is preceded by a most confusing and misleading heading written in the same hand as the text in which the work is said to be the Risalah i Mabda wa Ma'ad of Shāykh Abū Aḥī Sina (d. A.H. 428 = A.D. 1036) رماله مد او معا سیم ابو علی سینا a work however quite different from the present and for which see Rieu ii p. 439-vii Brocl. vol. i p. 456-(42) etc

The present tract is no other than the تذکرة Tadkirah (see Ethe Bodl Lib Cat. No. 1422-vi) also styled آغاز و انجام Agaz wa Anjam (see Rieu ii p. 830) of the celebrated philosopher and astronomer Naṣīr ud Dīn Tūsī (born at Tus A.H. 597 = A.D. 1200 and died at Bagdad A.H. 672 = A.D. 1273) who has been repeatedly mentioned in this catalogue

Beginning —

ربنا لا ترجع فلونا بعد اد هددنا و هب لنا من کذبک رحمه
 سناس ابرو دگا دا که آغاز همه اروسب انجام همه نا اوسب اما
 بعد دوستی عزو ار مکرمان اربن صعب الشمس که که بدنی ار اوسب
 سالک راه احب مساعده کنند آله *

It is to be noticed that great ingenuity has been exercised in removing the name of the author and the title of the work from the above passage. Both author's name and the title distinctly appear thus in the above passage quoted in the Bodl Lib. copy —

اما بعد دوستی عزو ار مکرمان اربن تذکرة محمد بن محمد

*

لحطوسم ، الشمس کرد

The work is divided into twenty *Fasl* fully enumerated at the beginning (and also in the Bodl Lib Cat, *loc cit*), but only the first five are indicated by rubrics in the body of the work

Written diagonally in Nîm-Shikastah within gold borders

Dated A H 1055

Scribe محمد کاظم

II

foll 27^b 16^b.

No. 2310.

عرصہ دانش، فصولی

‘ARDAH-DÂSH’I-I FUDÛLÎ.

A collection of the writings of Fudûlî

The poet, with his original name Muḥammad bin Sulaymân, of Bagdâd, is chiefly known as a Turkish poet of great eminence, but he was also well versed in Arabic and Persian. He flourished during the reign of Shâh Tahmâsp, and died at Karbalâ, according to Hâj Khal, vol III, p 300, in A H 970 = A D 1562. The author of the Rîyâd ush-Shu‘arâ, fol 305^b, who praises the poet’s Dîwân and the Laylâ wa Majnûn, in Turkish, places his death in A H 976 = A D 1568. A copy of Fudûlî’s Persian Dîwân is noticed in Rieu, II, p 650.

The present tract begins with a prose-piece in Turkish, headed عرصہ دانش، فصولی, beginning thus

مالک ملک آرای عالم و حاکم حکمہ ، فرای اوائلم حکم معمورہ

چہاندلی السج *

The Turkish prose-piece is followed by a few anecdotes in Persian, after which there are two letters, also in Persian, as follows

Letter from ‘Abd ul-Mu‘min Khân to Shâh ‘Abbâs, fol 35^b.
Shâh ‘Abbâs’s reply to ‘Abd ul-Mu‘min Khân, fol. 37^a

The colophon, fol 39^b, is dated 23 Rabî‘ I, A H 1098

Scribe سعید الحلی

The above is followed by a collection of riddles in verse (foll 40^a–46^b), the first of which runs thus —

ماکو (a weaver’s shuttle)

دشمن آن ماهی در دہ شد م

د، ر دود ددن دمی دیاسای د

هرچہ بدی دُر اد درون دلس

هم ا از دہ ، او د درون آد د

III

foll 48^b-57^b

No 2311

هفت بند کاشی

HAFT BAND-I KASHĪ

The well known stanzas of Kamal ud Din Hasan Kāshī (d. A. H. 710 = A. D. 1310) See Nos 114-116

Beginning —

السلام لی سادات حورشد رب العالمین *

The Haft Band which begins on fol 53^a is preceded by a few Masnawis and a Qasidah the first of which a Masnawī begins thus on fol 48^b —

بغام آن حدای هر دو عالم الح *

The above Masnawī is followed by a Qasidah in which the poet adopts the *taḥallus* Husaynī (fol 51^a)

Written by the scribe of the preceding treatise

Seals of Nawwab Sayyid Vilayat Alī Khan and Sayyid Khwurdhid Nawwab are found in several places

(31)

(Nos 2312-2314)

foll 62 lines 14-25 size 7½ × 4½ 5 × 3

A collection of three Shī'ah treatises

I

foll 1^b-15^b

No 2312

رساله ادعیه

RISĀLAH-I AD'ITYAH

A collection of prayers meant for special occasions and occurrences in life based on well known Shī'ah sources such as the *Masāḥ* (see No 1420) and *Ḥafāmī* the *مصباح الدعوات* of Sayyid Ibn Ta'us the *روضة المعتبر* of Muhammad Taqī Majlisī etc etc

Beginning

کفعمی در مصباح آورده از صورت رسول صلعم که این دعا را در دمار

خواندند الح *

Written in ordinary Ta'liq

Not dated, 19th century.

II

foll. 16^a-56^a.

Arabic

No. 2313.

نهج المسترشدين

NAHJ UL-MUS'T'ARSHIDÎN.

A treatise on scholastic theology.

Author Jamâl-ud-Dîn Hasan bin Yûsuf bin 'Alî bin Muṭahhar

الدين بن يوسف بن علي بن مطهر الحلي ul-Hillî

Beginning

الحمد لله الممد من الحيرة واللال المرشد الى سبل الاله

الح *

The author (who died in A H 726=A D 1325) and the present work are mentioned in *Kashf ul-Hujub*, fol 157^a

In the preface Hillî says that he wrote this work at the request of his son Muhammad, and divided it into several *Fasl*. At the end he refers to his two previous works, viz the *نهايت المرام* (see *Kashf ul-Hujub*, fol 156^a) and the *مناهي الوصول* (see *Kashf ul-Hujub*, fol 148^a)

Written in bold Ta'liq

Dated Wednesday, 17 Rabî' I, A H 1248

Scribe علي بن

III

foll 56^a-62^a.

No. 2314.

رسالة جبر واختار

RISÂLAH-I JABR WA IKH'T'IYÂR.

A treatise containing a discussion on the intricate question of "Free Will" and "Predestination", without the author's name

Beginning —

گفتگوی که در میان حذر و احتیاط علما را تا هم شکی
که محل بدار افعال عباد است نه افعال بارندعالی *

The treatise ends on fol 57^b and is followed by some special prayers in addition to the daily prayers meant for the seven days of the week

Written by the scribe of No 2312

• •

(32)

(Nos 2315-2317)

fol 103 lincs 11-16 size 9×6 6½×3¼

A collection of three treatises

I

fol 1^b-89^a

No 2315

رفاع حذر آباد

WAQA'I-I HAYDARÂBÂD

The well known satirical account of the siege of Haydarabad by Nî mat Khan Ahi See Nos 370-IV 371 fol 272^a etc beginning as usual

دمی که مدرس کساف آلی *

The colophon fol 89 is dated Muzaffarpur Tirhut Friday 6 Dulqa d A H 1248

II

fol 89^b-100^a

No 2316

حسن رعس

HUSN WA 'ISHQ

The wedding of beauty and love by the same Nî mat Khan Ahi See No 371 fol 336^a beginning as usual —

حبيب عس سد رب نام آلی *

The colophon is dated Muzaffarpûr, Tīrhut, 12 Dulqa'd, A.H. 1248

Scribe سدد نناد علي.

III

foll. 101^a-103^b

No. 2317.

زیارت عاشورا

ZIYÂRA'Î-Î ÂSHÛRÂ.

Special prayers for the tenth day of the Muharram, with rules and regulations for their usage

Beginning

زیارت عاشورا معه نماز بطوریکه نوشته می شود - زیارت عاشورا ناین

طریق باید خواند اول دو رکعت - نماز ناین طریق بجا کند الحج *

All the treatises are written in ordinary Ta'liq and Naskh by one and the same scribe

(33)

(Nos 2318-2319.)

foll 266, lines 17-19, size $9\frac{1}{2} \times 6$, $7 \times 3\frac{1}{2}$

A collection of two treatises

I

foll 1^a-119^b.

No. 2318.

منشأ حسنی

MUNSHA'ÂÎ-Î HUSAYNÎ.

A collection of letters written during the time of the emperor Shâh 'Âlam and the Governor-General Warren Hastings relating to the incidents which took place after the death of Nawwâb Dulfaqâr ud-Daulah Najaf Khân Bahâdur (who recovered the city of Âgrah from the Jâts, was appointed Arîr ul-Umarâ, with the title of Dulfaqâr ud-Daulah by Shâh 'Âlam, and died in A.H. 1196=A.D. 1781).

Author Sayyid Muhammad Husayn ibn Sayyid Zayn ul Islam
 سند محمد حسن ابن سند زین الاسلام
 Beginning —

بنیاد و سناس و دسی اساس بنار نارگه صدعی که

بنک حرف کی الح *

It would appear from the preface that in A H 1194 = A D 1780 the author attached himself as a *Munshi* to Mr James Brown whom he accompanied to the Deccan and then to Calcutta. On the death of *Dulfaqr ud Daulah* in A H 1196 = A D 1781 *Nawwab Mu in ud Daulah* appointed by Warren Hastings to look after the state affairs was sent to Banaras. In the meantime the dispute that followed the death of *Nawwab Dulfaqr ud Daulah* was settled and *Mirza Muhammad Shafi Khan Bahadur Nasir Jang* became the *Amir ul Umara*. Communication by means of letters between Warren Hastings and *Shah Alam* and other chiefs and nobles of the state was resumed. The author and his brother *Munshi Mir Muhammad Shah* were then entrusted with the work of correspondence and they were asked to collect and arrange copies of these letters in the form of a *bool*.

Written in small *Nim-Shikastah*

Not dated 19th century

II

fol 120^b-266^a

No 2319

شرح مکاتبات علامی

SHARH-I MUKATABÂT-I 'ALLÂMÎ

An explanation of the difficult words and phrases used in the *Mukatabat i Allami* i.e. the letters written by *Abul Iadl* and collected by *Abd us Samad* (see No 867)

Author Muhammad Sa d محمد سعد

Beginning —

سناس بنیاد و دسی اساس بنار نارگه صدعی که

الح *

In an incomplete versified chronogram at the end the author adopts the *takhalluṣ* غالب. Therefore it seems probable that he is identical with *Muhammad Sa d Galib* the author of the *Afiyah* (see No 771) and other grammatical works (see Nos 776 778 etc).

Written in Ta'liq, inclined to Shikastah.

Not dated, 19th century.

(34)

(No 2320-2321)

fol 11, lines 15-25, size $8\frac{1}{2} \times 5$, $5\frac{3}{4} \times 3\frac{1}{2}$

A collection of two treatises

I

fol 1^b-10^a.

No. 2320.

معینیه

MU'ÎNÎYAH.

A Persian translation of an Arabic treatise on inflexion

Beginning

آغاز می‌کنم من این تفسیر را تمام حدائی که رحمٰن اسـ
ترجمه عامه الح *

Neither the name of the author of the original work, nor that of the translator, is given anywhere in the text

In the conclusion the translator says that he gave the title of معینیه to his translation

الحمد لله تعالى که مطابق خاطر فاطر ترجمه باتمام رسد واسم
ترجمه معینیه گردید *

A note on the title-page says that it is the first Juz of a translation of Mu'îniyah

الجزء الاول ترجمه معینیه *

In a note on the same page by a former owner the tract is called معینیه

It would however appear from a line of the Arabic original that the author wrote it for his son Arshad

اعلم یا ارشد ارشدک ، الله تعالى ارشاد انا ما الح *

II

foll 10 -11^b

Arabic

No 2321

(رسالة نحو)

(RISÂLAH-I NAHW)

A short tract on Arabic syntax without title or author's name

Beginning —

الحمد لله رب العالمين
اعلم يا بني اطل الله تعالى
عرك الم *

The author wrote the tract for his son whose name he does not give however

Written in two different hands Nasta liq and Ta liq

Not dated 19th century

(35)

(Nos 2322 2323)

foll 43 lines 9 size 10×7 8×4½

Two treatises and fragmentaries

I

foll 1^b-17^b

No 2322

رسالة حسن بسري

RISÂLAH-I HASAN BASRÎ

A treatise on the glory and honour of the holy city of Mecca and the Ka bah the virtues of pilgrimage etc etc based on traditions of the Prophet The treatise is said to be a translation of an Arabic treatise by Hasan Basri The name of the translator is not given

Beginning —

الحمد لله رب العالمين
ردانكه ادق سالكه معاصره
مسالكه حواحه حسن بصريست الم *

Abû 'Ali Husayn bin Hasan of Basrah, to whom the Arabic original is ascribed, was a saint of great celebrity. Some say he was the Khalîfah of the fourth Caliph 'Alî, and enjoyed the company of Imâm Hasan, Khwâjah Kumayl and one hundred and thirty Sahâbis. He died in Rajab, A H 110=A D 728. For his life see Mir'ât ul-Asrâr, fol. 95^a, etc. etc.

It would appear from the preface that the tract consists of sayings and precepts of Hasan which he once wrote to a friend at Mecca who, pressed by poverty, wanted to leave the city.

Foll 18^a-19^a. Twelve precepts (دوازده کلمه) by the Prophet

Foll 19^a-23^b. Twenty-five maxims, said to be taken from the Suhuf of the Prophet Ibrâhîm. This is followed by some fabulous accounts, occupying foll 23^b-25^b.

II

foll 26^b-29^a

No. 2323.

احکام عالم و معلود

AḤKÂM-I GÂLIB WA MAGLÛB.

A treatise on taking omens in respect of 'victory' or 'defeat' between two persons or parties, by reckoning of the letters of the alphabet in the names of the parties concerned.

Beginning

حکم ارسطاطاليس از بطو بن نعيم بن مديني (sic) وزير

دوالقرين ار برای او جمع كرده السج ×

The work is ascribed to Aristotle, and is half-believed to have been written by him for Alexander the Great.

Foll 29^b-33^a. Prayers to be recited on seeing the new moon, followed by some charms.

Foll 34^b-37^a. Interpretation of the dreams of each day of the month.

Foll 35^b-37^a. Religious instruction relating to the practices and observances of daily life.

Foll 37^b-41^a. Blank

Foll 41^b 43^a. The ninety-nine names of God

Written in fair Nasta'liq and Naskh

Not dated, 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwushid Nawwab are found in several places

(36)

(Nos 2324 2325)

• foll 21 lines 19 size $7 \times 4\frac{3}{4}$ $4\frac{1}{2} \times 2\frac{3}{4}$

Two treatises

I

foll 1^b-12^a

No 2324

(رساله کوره)

(RISÂLAH-I KURAH)

A treatise on the preparation and working of the astrolabe and other astrological and astronomical matter similar to the one noticed in Etbe Ind Office Lib Cat No 2528

Beginning —

الحمد لله ب العالمين
فصل اول در معرفت عمل بر کوره
کردن بر عرض که حواهد الی *

Neither the author's name nor the title of the work is given anywhere in the text but the title page contains the endorsement
رساله در معرفت کوره

The tract is divided into twenty six short sections as follows —

- | | | |
|---|--------------------|--|
| 1 | fol 1 ^b | فصل اول در معرفت عمل بر کوره کردن بر عرض که حواهد |
| 2 | ib | فصل دوم در معرفت ارتفاع کردن |
| 3 | fol 2 | فصل سوم در معرفت طالع از ارتفاع |
| 4 | ib | فصل چهارم در معرفت ارتفاع از طالع |
| 5 | fol 2 ^b | فصل پنجم در معرفت دایره و ساعات مستوی و معوج و
اخراج ساعات * |
| 6 | fol 3 ^b | فصل ششم در معرفت بعد الی الباقی |
| 7 | ib | فصل هفتم در معرفت میل آفتاب و بعد کواکب از معدل
الوقت - عینه ارتفاع * |

- 8 fol 4^a واصل می‌شود در معرفت درجهٔ مهر کوکب و درجهٔ طالع و
عرب و مطالع ایشان بلد و استوی *
- 9 fol 4^b واصل هم در معرفت تقویم سیاره
- 10 1b واصل دهم در معرفت ریه الیوب
- 11 fol 5^a واصل یازدهم در معرفت تقویم آفتاب
- 12 1b واصل دوازدهم در تقویم کواکب نائنه
13. 1b واصل سیزدهم در معرفت (طل) از ارتفاع و ارتفاع از طل
- 14 fol 5^b واصل چهاردهم در معرفت طالع سال و تقدیر ارسال ماضی
- 15 1b واصل پانزدهم در معرفت ارتفاع ملک النروج
16. 1b واصل شانزدهم در معرفت سمت از ارتفاع
- 17 fol 6^a واصل هجدهم در معرفت طالع از سمت
- 18 1b واصل هجدهم در معرفت دائرة نصف النهار و ورق و معرب
- 19 fol 6^b واصل نوزدهم در معرفت عرض بلد و تحقیق آن
- 20 fol 7^a واصل بیستم در معرفت طول بلد
- 21 fol 7^b واصل بیست و یکم در معرفت سمت و دله
- 22 fol 8^a واصل بیست و دوم در معرفت اوقات نماز
- 23 fol 8^b واصل بیست و سوم در معرفت وضع کردن کره بر افق
محتله *
- 24 fol 10^a واصل بیست و چهارم در معرفت عرض افق حادث
- 25 fol 10^b واصل بیست و پنجم در معرفت مطارج شعاعات
- 26 fol 11^a واصل بیست و ششم در معرفت تسنناب

II

fol 12^b-21^a

No 2325

(رساله در معرفت اسطرلاب)

(RISÂLAH DAR MA'RIFAT-I
ASTARLÂB)

Another anonymous treatise on the astrolabe

Auth^r Muhammad bin Ali ul Musawī بن علی الموسوی

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين وصلى الله على محمد
 وآله الطاهرين الى يوم الدين *

It would appear from the short preface that the author wrote
 this tract at the request of an Amir whom he designates thus
 مولانا امير ۵۰ الاراحل سدد ولي النعم فتح الدس جمال الاسلام

The tract consists of two *Qism**Qism* I fol 12^b in thirty two short chapters (*Bab*)*Qism* II fol 17^b in forty *Bab*The tract breaks off with the thirty sixth *Bab*

Both treatises are written in small Nasta liq by one scribe

Not dated 17th century

(37)

(Nos 2326 2327)

fol 44 lines 13 size 8×6½ 5½×3½

A modern and very badly written MS containing two small
 collections of letters of little importance

I

fol 1^a-13^b

No 2326

رفعات کنهر داس

RUQA'ÂT-I KANHAR DÂS

A few private letters by Kanhar Das کنهر داس

The preface hopelessly defective and illegible begins thus —

که برارده مرادات جاویدانی
 بمقام حصرت

رسالت پناهی و نبوت الحق *

The first letter begins thus on fol 1^b

کمترین بددۀ درگاه کدیر داس حدین حکوک ، صراع ، (۹)
بر اراضی بهادۀ اله *

II

fol 14^a 14^a.

No. 2327.

انساء گدا

INSHÂ-I GADÂ.

Letters written to relatives and friends by Haldhal Singh
هلدھال سنگھ

Beginning

یاد حدائی کہ ، را باغ و باغ را بلبل دهد اله *

It would appear from the preface that the author wrote these letters in A.H 1165=A.D 1751 giving the title انساء گدا to the collection

Written in bad Ta'liq

Dated 1193 Fasli

(38)

(Nos 2328-2329)

fol 101 , lines 15 , size $8\frac{1}{4} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{3}{4}$.

A collection of the prose writings of Zuhûrî and Nî'mat Khân
'Âli

I

fol 1^a-66^b

No. 2328.

منشوراز ، ظہوری

MANSÛRÂ'Î-I ZUHÛRÎ.

The prose writings of Zuhûrî

. Preface to Nauras نوری beginning

سرود سراپان عسرتکدۀ وال اله *

(39)

(Nos 2330-2331)

foll 55, lines 16-23, size $12\frac{1}{4} \times 7\frac{1}{2}$, $9 \times 4\frac{1}{4}$

A collection of two treatises.

I

foll 1^b-21^a

No. 2330.

شرح خلاصة الحساب

SHARH-I KHULÂSA'T' UL-HISÂB.

An incomplete commentary on the *Khulâsat ul-Hisâb* of Bahâ ud-Dîn 'Âmilî (d. A.H. 1030 = A.D. 1621). For other commentaries see Nos 1032-1036.

Neither the commentator's name, nor the title of the commentary, is given anywhere, and it begins at once with the commentary thus

قال المصنف جعله الله معفوفاً و دعه معفوفاً و مسطوراً بسم الله الرحمن

الرحيم *

Out of the ten *Bâb*, into which the original work is divided, the present MS comprises only a portion of the first *Bâb* and breaks off with the following words

يس موافقة ، او بر صحت ، تامل حذر ميدهد فايتم *

The text is represented by the letter م and the commentary by س

Foll 22^b-23^b Only the earlier portion of the preface of a commentary on the *Khulâsat ul-Hisâb* of Bahâ ud-Dîn, entitled *انوار خلاصة الحساب* by 'Ismat Ullah bin A'zam bin 'Abd ur-Rasûl Sahâranpûrî سهارنپورى بن عبد الرسول ساكنى سهارنپور, completed in A.H. 1086 = A.D. 1675, for which the title forms a chronogram, beginning

يا ك ، اسه ، آنكه درد او علم حساب اسه ، مصفا كمال او الح *

II

foll 32^b-55

Arabic

No 2331

شرح مسلم السموت

SHARH-I MUSALLAM AS-SUBÛT

An Arabic commentary on Muhibb Ullah bin Abd ush Shukur's well known work Musallam as Subut on the principles of jurisprudence

Commentator Mulla Barakat Ilahabadi ملا بركت اله آبادي
Beginning —

الحمد لله رب العالمين قال المصنف في الحاشية

الم *

The name of the commentator is not given in the work itself but in an endorsement on the title page he is said to be ملا بركت اله آبادي

The author of the original work Qadi Muhibb Ullah bin Abd ush Shukur was born at Karah a village in Bihar He was a profound scholar of his age and the emperor Aurangzib appointed him Qadi of Lucknow He wrote several works and died in A H 1119 = A D 1707 See Hada iq ul Hanafiyah p 431 Subhat ul Marjan p 76 Ma asir ul Kiram p 211 Buhar Iib Cat vol II p 159 etc

The treatise is incomplete and on the title page it is said to comprise only the first juz of the commentary It breaks off in the middle of the second *Maqalah* with the following words —

و اما الوهم فلما منه من حكم المتكرد و بصور المعقول ينزل الى

المريده السفلى *

The MS is written in ordinary Ta liq by one scribe
Not dated 19th century

(40)

(Nos 2332-2333)

foll. 237, lines 23, size $10\frac{1}{4} \times 8$, 9×6

A collection of two treatises.

I

foll 2^a-204^b.

No. 2332.

فرهنگی داستان

FARHANGÎ-I DABIS'Î'ÂN.

A work on Persian grammar, treating at great length of the meanings of the separate letters of the alphabet and their permutation, of syntax, rhetoric, etc

Author Abd ur-Rahîm Gorakhpûrî عدد الرحیم گورکھپوری

The author, a man of great versatility of genius, was the greatest of the last of the prolific writers of India, and died recently at Calcutta

The MS is defective at the beginning, and opens abruptly thus

.... سوای این دعوتش کہ در حداول بدستورته نگاشته شده

ادد چند دسان دیگر الہ *

Internal evidence shows that the work consists of four *Rukn*, but it is difficult to say how many folios are missing at the beginning. On the margin of fol 2^a, where the work opens, the following note, vaguely written in a different hand, tends to suggest that the earlier portion of the work, comprising the first and second *Rukn*, treats of the letters of the alphabet

رکن اول و دوم مفصل یا رسالہ حروف و ارکان چار گانہ کتاب

فرہنگی داستان آموردہ نرسی زبان *

The above statement is supported by another note at the end of this section (fol 41^b)

تمہ رکن اول و دوم یا رسالہ حروف و ارکان چار گانہ فرہنگ *

Foll 42-46, 48-49 are blank. Fol 25^b is to be followed by 47, after which there seems to be a lacuna

Rukn III, on syntax (نحو) in four *Maqâlah* and a *Khâtimah*, beginning on fol 58^a

نحو یا سخنداری دانش حدیدین صواب و دستورات اسب الہ *

Fol 50^a-56 a detailed list of the contents of *Rukn* III

Fol 57^a blank

In the subscription at the end of this *Rukn* (fol 128^a) it is said that this section was completed in A H 1246 corresponding with A D 1831

Rukn IV on rhetoric (بلاغ) beginning on fol 130^a —

علم بلاغ دانس حمدی اصول و عوالم است که می امورد الی *

The author who does not reveal his name in the work is mentioned in several notes see foll 2 41^b 58 and 130 For his other works see Cal Mad Lib Cat pp 56 105 and 107

II

fol 206^a-237^b

No 2333

مسکب تاریخ فرسہ

MUNTAKHAB-I TÂRĪKH-I FIRĪSHTAH

Extracts from *Maqalah* XII of the *Tarikh i Firishṭah* (see Nos 538 539) containing biographical notices of the saints of India beginning —

د دانسوران کسر دکنی ساملاں لوائی نوڈں الی *

It breaks off at the beginning of the description of Hindustan
Written in Ta liq

19th century

(41)

(Nos 2334 2335)

fol 67 lines 14 19 size 9½ × 6 6½ × 3½

Two treatises

I

fol 1-41^b

No 2334

معصد الاقصی

MAQSAD' UL-AQSA

A mystico theological tract

Beginning

الحمد لله رب العالمين و العابد للمتعدين (و بعد حمد)

گوید اصد ، الصعفا و حادام الفقرا عزیز ابن محمد نسفی که حمایه
دریشان آلم *

There has been a good deal of controversy regarding the work and its author. It would appear from Hâj Khal, vol vi, p '90, that Maqсад ul-Aqsâ, a work on mysticism by 'Azîz bin Muḥammad un-Nasafi, is in Arabic, also that it was translated (into Persian) by Kamâl ud-Dîn Husayn Khwârazmî (d A H 845 = A D 1411). The same Hâj Khal further states that the author of the Habîb us-Siyar remarks that Khwârazmî's translation, also entitled Maqсад ul-Aqsâ, though excellent in many respects, is not free from defects. Now Habîb us-Siyar, vol iii, Juz 3, p 144, while noticing the life of Kamâl ud-Dîn Husayn Khwârazmî, observes that the Maqсад ul-Aqsâ by Khwârazmî is a translation of *مستقصی* Mustaqṣâ (See Hâj. Khal, vol v, p 526, Nos 11950 and 11951), but with it the present work seems to have no connection.

In the Âsaf Lib Cat, vol i, p 482, two Persian works on Sûfism and asceticism, and both bearing the same title Maqсад ul-Aqsâ, are noticed. One of those two is said to be by Kamâl ud-Dîn Husayn Khwârazmî and the other by 'Azîz bin Muḥammad Nasafi.

A copy of the work, which seems to be identical with the present, is noticed in G Flugel, iii, p 457. Flugel, vol iii, p 489, also notices a Turkish translation of the work, by one Ibrâhîm bin 'Abd Ullah, bearing the same title Maqсад-ı Aqsâ.

In the Âyâ Sûfiyah Lib Cat, No 2054, where another copy of the work exists, the author is called 'Azîz bin Mahmûd (perhaps a mistake for Muḥammad) un-Nasafi, and the date of his death is given as A H 710 = A D 1310.

As regards the time in which 'Azîz bin Muḥammad Nasafi flourished, internal evidence shows that he lived in the seventh or eighth century of the Hîrah, and the date of his death, given in the Âyâ Sûfiyah Cat, *loc cit*, seems to be correct. On fol 10^a he refers to the well-known work *عوارف المعارف* of Shaykh Sînâb ud-Dîn Suhrawardî (d A H 632 = A D 1234). He also repeatedly refers to Sa'd ud-Dîn Hummû'i (d A H 650 = A D 1252), see foll 21^b, 22^a, etc. Again on fol 15^b he quotes the well-known saint Sadr ud-Dîn Rûmî (d A H 672 = A D 1273).

From a statement on fol 26^b it would appear that the author wrote this work at the age of eighty years —

دوین هشتاد سال هر کجا دانایی و برتری من مدد دادند مدرسم

مددها د خدمت انسان می بودم *

In my opinion the present work is a translation of Azīz bin Muḥammad Nasafī's Arabic work *Maqṣad ul Aqṣa* and it seems that the omission of the translator's name is the cause of so great confusion. It should also be mentioned that this work must not be confounded with Muḥammad bin Muḥammad Gazālī's (d. A. H. 505 = A. D. 1111) work of the same title containing an explanation of the ninety nine names of God (see Goth Arab Cat. No 337).

The work is divided into eight *Fasl* followed by several *Bab* some of which consist of several sections as follows —

Fasl I fol 2^a

فصل اول در بیان آنکه رودۀ ؟ و راه روحانیت و منزل حدد

است و مقصد کدام است *

Fasl II fol 3^b

فصلی دوم در بیان آنکه سریع و طریعی و حقیقی - س *

Fasl III fol 5^b

فصل سوم در بیان انسان کامل *

Fasl IV fol 6^a

فصل چهارم در بیان کامل اراد *

Fasl V fol 7

فصل پنجم در بیان صحبت *

Fasl VI fol 8^a

فصل ششم در بیان ترک *

Fasl VII fol 9^b

فصل هفتم در بیان سلوک *

Fasl VIII fol 11^a

فصل هشتم در بیان تصنیف *

Then follow the *Bab* —

Bab I fol 12^b

باب اول در بیان قول اهل تصوف

Bab II fol 17^b

باب دوم در افعال خداوند عز و جل

Bab III fol 26

باب سوم در معرفت ظاهر و باطن انسان

Bab IV fol 28^b

باب چهارم در بیان نطفه

The copy is written carelessly, and the arrangement of the divisions appears confused in several places

Fol 9 should be placed after fol 6

Written in ordinary Ta'liq

The colophon says that one Mu'izz ud-Dîn Rashîdî Qâdirî Ja'far Tayyârî of Mehdâwân, Parganah Shâhpûr, Munayr, in Bihâr, got the treatise translated by لعل کایتہ of Munayr

Dated 9 Dûlq'ad, A H 1193

II

fol 42^b-67^a

No. 2335.

(رسالة آبا ، ، منا ،)

(RISÂLAH-I ÂYÂ'Î-I BAYYINÂ'Î.)

A theological tract, being a sort of critical analysis of theological doctrines held by the Sunnîs and the Shî'ahs

Beginning

اللهم اهدنا الصراط المستقيم سوال در مرقه های اسلامده قبل و قال
و بعد ، و حدال دسدار اسه ، الح *

Neither the author's name, nor the title of the work, is given in the text, but in the following note at the end it is said that the treatise Risâlah-i Âyât-i Bayyinât is by Muhammad 'Alî رساله آيات
نساب من تصدق مولوى محمد علي صاحب

The author attempts to determine the truth by comparing facts from both Sunnî and Shî'ah sources and thereby to settle the dispute between the two sects

Written in a hasty careless Ta'liq

Not dated, 19th century

The title-page of this treatise contains the seal of one الهى محس dated A H 1290

(42)

(Nos 2336-2337)

fol 192, lines 23-26, size 9 $\frac{1}{4}$ × 6, 7 × 4.

A collection of two treatises

I

foli 1^a-126^b

No 2336

(رسالة عرض)

(RISÂLAH-I 'ARÛD)

An anonymous but useful treatise on Persian metre rhyme etc

Author Qabul Muhammad قبول محمد

Beginning —

حمد وافر و بدای متکابر صاعی را سراسب که دوع انسانرا از تمامی
مخلوقات صدایع گوناگون و بدایع نویلمون او بد السع *

The author does not assign any title to the work nor does he divide it into particular chapters or sections

The work deals with the use and meanings of the separate letters of the Persian alphabet metre rhyme prosody and poetical figures illustrated by quotations from ancient and modern poets and authors

According to a versified chronogram at the end fol 126^b the date of completion of the work is expressed by the word عرّو the numerical value of which is 1205 (A H)=1790 (A D) but it is interpreted in words as A H 1237=A D 1821

که سنه یک هزار و در و صد و سی و هفت هجری باشد *

Written in fair Ta liq

In the colophon the scribe سعد علی ابن سند سرفعلی says that he completed the transcription of the copy on the 10th of Rajab A H 1265 He further quotes a chronogram expressing the date of his birth A H 1221=A D 1806

II

foli 127-192^b

No 2337

کیمیای سعادت

KĪMIYÂ-I SA'ÂDAT

Extracts from Muhammad bin Muhammad ul Gazali's famous ethico mystical work Kîmiya i Sa'adat See Nos 1346 1347

Beginning —

شکر و ستاس و اوان بعدد سنا گل اسمان آسم *

The treatise is only a fragment of the *Kimiyâ-i Sa'âdat* and contains extracts chiefly from the introductory chapters or 'Unwân (foll 1-26 of No 1346) and the third *Ruln* (foll 121-134 of No 1346).

The MS breaks off abruptly with the following words

پس باید که آدمی سخن را بعد از صورت نگوید و الا نه خاموشی
گیرند *

Written by the scribe of the preceding treatise

(43)

(Nos 2338-2339)

foll 95, lines 15-21, size $9\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{3}{4} \times 4$

A collection of two treatises

I

foll 1^b-62^b.

No. 2338.

سراج القلوب

SIRÂJ UL-QULÛB.

A historical work containing legendary accounts of the creation of the world, the heavens, paradise, hell, the prophets, the angel of death, the day of resurrection, etc etc

Author Sa'id bin Muhammad ul-Qattân Gaznawî سعد بن محمد القطان عروى

Unfortunately there is a big worm-hole at the very beginning of the copy and a good deal of the opening lines is thus wanting

Beginning —

تصدده (کمترین) سعید بن محمد العطار
عروى و سراج القلوب نام نهاد و مصنف و صفت آفرینس عالم و
آسمان و زمین آفر

There is a lacuna after fol 58^b

The MS is in a damaged condition and also badly wormed.

Written in ordinary Ta'liq

Dated 26 Dul-hijjah, the forty-first regnal year of Aurangzib, A H 1108

Scribe عاتق الدین ولد خدا بخش

foll 64^a-93^b

No 2339

راحب القلوب

RÂHAT UL-QULÛB

A theological tract

Author Mubarak Fayd Ullah مصابك فاضد الله

Beginning —

الحمد لله رب العالمين طوبى العروس و الصلوة على رسوله الحج *

The work consists of nineteen *Bab* enumerated at the beginning

The MS is in a hopelessly damaged condition and folios have been misplaced in many places causing great confusion Many folios also are missing

Written diagonally by the scribe of the preceding treatise

(44)

(Nos 2340 2341)

foll 13 lines (centre col) 9 margl col 16 size 7½ × 5 6½ × 4

A collection of two poetical works

I

Centre Col

foll 1^b-13

No 2340

كرما

KARÎMÂ

The well known Masnawî poem ascribed to Sa dî

See Nos 92—(22) 112 and 113

Beginning —

ك ما دى امى بر حال ما الحج *

Beginning —

الحمد لله فداص الحكم و المواهب و موصل الطالبين الى المطالب
الح *

The commentary is preceded by a short discourse on some mystical points connected as the commentator himself says (fol 2^b) with his explanation of the Ruba 1

The commentary itself begins thus on fol 5^a

بعد از تقریر این مقدمه بقول العدد الصغیر سند الله بن محمود
الساشی که مراد از حوا ان جماعتی اند از حوزان وعد انسان که در سر
نما حاضر معبود الح *

In the beginning the commentator says that for long he had a keen desire to understand the meaning of the aforesaid Ruba 1 but various occupations prevented him from paying deep attention to its meaning until it was brought to his ears that some friends of the Amir ul Umara Jalal ud Din Amir Bayazid at the Amir's request had commented upon the Ruba 1. These comments says Ubayd Ullah though valuable could in no way quench his thirst. Hence the present commentary

Copies of the same commentary without the commentator's name are noticed in Rieu n p 862 (No IV) Ethé Bodl Lib Cat Col 802 Nos 22 and 27 Ethé Ind Office Lib Cat No 1919-(2) See also W Pertsch Berlin Cat p 47^b

There is a lacuna after fol 5^b and a good deal of the commentary is wanting

The commentary is followed by several essays on the nature and rules of the spiritual life mystical love the spiritual progress of the soul spiritual devotion etc etc

II

fol 43^b-66

No 2343

(رسالة صوب)

(RISÂLAH-I TASAWWUF)

This tract containing similar Sufic and mystical matter begins thus after بسم الله الرحمن الرحيم

چهاردها عرب انکه بغدادی است داب مقدمی الح *

The author frequently quotes Shams-i Tabriz (see foll. 41^a, 65^a, etc)

Fol 29 and several other folios have been misplaced.

The catch-words, added in a later hand, are, in most instances, misleading

Written in beautiful Naskh within gold and coloured borders

Not dated, 16th century

The MS is in a damaged condition

(46)

(Nos 2344-2345)

foll 13 lines 16-19, size $8\frac{3}{4} \times 4\frac{1}{4}$ $7 \times 4\frac{1}{4}$

Two tracts

foll 1^b-8^a.

No. 2344.

کتاب لطیف

HIKÂYÂ'Î-LA'ÎF.

A collection of jests and witty sayings, mostly relating to male and female wags

Beginning

بعد حمد حدای رب العالمین و بعد ، ندی المرسلین صلی الله علیه

و آله و اصحابه اجمعین حکایات حدید مستمل بر لطافه ، الس *

The author does not mention his name He simply says in the preface that he wrote these jests for those who took an interest in such things The tract ends abruptly in the middle of the story of a parrot The title حکایات لطیف appears on the title-page.

Written in ordinary Nasta'liq

Not dated, 19th century

foll 9^b-13

No 2345

رساله علم اخلاق

RISÂLAH-I 'ILM-I AKHLÂQ

Neither the author's name nor the title of the work is given in the text, but on the title page the tract is called رساله علم اخلاق

Beginning —

در تصانح ملوک امدہ کہ ہر سری کہ اورا حرثی دسب
 ہر سب کہ اب دداد الم *

The tract consists of moral anecdotes relating to kings nobles and great men extracted from standard works on ethics such as دحیرۃ الملوک (see fol 11^a) etc

Written in ordinary Ta liq

Not dated 19th century

(47)

(Nos 2346 2347)

foll 99 lines 9-16 size 9 $\frac{1}{4}$ × 5 $\frac{3}{4}$ 6 $\frac{1}{4}$ × 4

Two treatises

I

foll 1^a-96^b

No 2346

رہل

RUQA'ÂT

A defective worm eaten and damaged copy of a collection of letters mostly written in the name of Nawwab Amin ud Daulah Bahadur to his father. The letters relate to the events connected with the reign of Farrukh Siyar (A H 1124-1131 = A D 1713-1719) and to those that immediately preceded and followed his reign.

Written in a bad Nim Shikastah hand. The paper is worm eaten and in most places is passed over with patches so as to render the contents illegible.

Not dated 19th century

No. 2347.

دباجه دیوان غنی

DÎBÂCHAH-I DÎWÂN-I GANÎ.

Preface to the Dîwân of Muhammad Tâhîr Ganî of Kashmîr, by his pupil Mushîm

Beginning

ای داب تو سر دفتر افراد و حود
هر بود و ندود را بود تو ندود

The preface, in prose, abounds in praise of Ganî In the conclusion Mushîm says that he, as a token of his gratitude towards his master, collected his verses and arranged them in the form of a Dîwân with the assistance of the eminent poet Malîk Shahîd

Written in ordinary Ta'liq

Not dated, 19th century

(48)

(Nos 2348-2349)

foll 95, lines 17, size 11×7, 8×4½

گنجینه

GANJÎNAH.

A collection of Nashât's miscellaneous prose and poetical writings in Arabic, Persian and Turkish, entitled Ganjînah-i Nashât or 'The Pocket-Book of Nashât'

Author Mirzâ 'Abd ul-Wahhâb, with the *takhallus* Nashât,
مرزا عبد الوهاب النشأتی به نسط

Beginning

بخشہ ۱ چون دیکری جهانی ندی پر ار چون و چند *

The author with his original name Mirzâ 'Abd ul-Wahhâb, was a native of Isfahân He flourished during the reign of Fath 'Alî Shâh Qâjâr of Persia (A H 1211-1250=A D 1796-1824), who held him in high estimation and honoured him with the title of Mu'tamad ud-Daulah Ridâ Qulî Khân, a contemporary biographer of Na'shât, in

his *Majma ul Fusaha* vol II p 509 gives copious extracts from Nashat's poetical writings and remarks that he (Nashat) was eminently skilled in prose and poetry and was well versed in Arabic Persian and Turkish. The same Rida Quli adds further that Nashat who enjoyed a high reputation in his time left the beautiful work *Ganjinah* and died in A H 1244 = A D 1828.

The work consists of heterogeneous matter including prose and poetical writings in Arabic Persian and Turkish without any arrangement.

I

fol 1^b-92^b

Prose

No 2348

(مصورات)

(MANSŪRĀT)

A collection of the prose writings of Nashat beginning with his preface to the *Shahinshah* Namah of Saba [see No 1989-(1)].

تکسب خون بدگمی حیوانی بدی نه ار خون و حدد غمی
و کساد بدی ستم الح *

This is followed by the author's preface to the *Diwan* of Fath Ali Shah and other prose pieces in Persian Arabic and Turkish in praise of his royal patron.

Other prose writings are —

On fol 20^a نکاح نامه ساهراة حسن علی منورا

On fol 21^b حصص سوات در دوبر در سور نوات سنهر رکاب نابت

السلطنة عباس منورا *

On fol 25^b در توصیف سمر سنوار

On fol 26 مناله نکاح نوات مستطاب ساهراة آراة عدد الله

منورا (Turkish)

Poetry

On fol 27^b در بیدند نرم همانوں و انجمن منوں هنگام مراجعت *

موتک اسرف ار ۱۱ - آدر ناخان نادر انکلافه *

- On fol 29^b در آمدیت عید همایون
- On fol 30^b در مدح اشرف مصدر بلعر آئینه
- On fol 32^a در تاریخ عمارت ساطانیه
- On fol 32^b مثنوی در تاریخ عمارت مبارکه اطمانه که هر مصرع
یک تاریخ است *
- On fol 33^a تعریف و تمجید بر سبب امر اشرف در مدح امیر معری
گفته شده *
- On fol 34^a در آمدیت عید همایون و حرمان خود از خدمت حضور
حش ساطانی *
- On fol 35^a در آمدیت عید و اوس عمارات مبارکه گلستان
- On fol 37^a در آمدیت عید همایون *
- On fol 38^a Tarkīb-band
- On fol 40^b در مآه مبارک رمضان در تتدح حکم انوری و سبب الامر
اشرف بعرض رسانید *
- On fol 41^a در بهره تصویر شکار گاه همایون نگارش یافت
- On fol 42^b (Arabic) در آمدیت فصل ربیع عرصه ر *
- On fol 43^b (Turkish) در تصدیت عید همایون

On fol 45^a is a prose piece in the form of a *Munâjât*, followed by two prose pieces in Turkish

The above is followed by a collection of letters written on behalf of the author's royal patron to several distinguished persons. The important persons to whom some of these letters are addressed are

The Emperor Napoleon, fol 47^a–49^a.

King of England (George III), fol 49^a

King of France, fol 50^a–50^b

Mahmûd Shâh Afgân, ruler of Qandahâr and Kâbul, fol 50^b.

Shaykh Ahmad (in Arabic with interlinear 'paraphrase in Persian), fol 52^a, 55^b

Sayyid 'Alî (also in Arabic), fol 52^b

Sa'ûd Wahhâbî (in Arabic), fol 57^a

Mirzâ Abul Qâsim, fol 57^b

Then follow several letters without headings The above are followed again by several unheaded letters after which is found a collection of letters which the author himself wrote to his royal patron princes nobles and his personal friends and also some which he wrote on behalf of others

II •

foll 92^b-95^b*Poetry*

No 2349

(عزلیات نسا)

(GAZALIYÂT-I NASHÂT)

A few Gazals by Nashat without any order

Beginning —

ر ما گم ؟ گان برسند ازاں کوی
 سماع سنگان چوندد ار حوی
 ی دمعس دلی دلکس دلی حوس
 لب سامی لب ساعر لب حوی

Collections of Nashat's writings are noticed in Rieu II p 722 Rieu Sup No 1881 See also the Bodl Lib Cat No 1200 where an account of the poet by Sir Gore Ouseley is given

The Ganjīnah was printed in Tihrah A H 1266

In the colophon the scribe who does not give his name says that he transcribed the copy for one Aqā Muhammad Karīm

Written in ordinary Nasta'liq

Not dated, 19th century

There are three seals at the end of the copy but all of them are illegible

(49)

(Nos 2350-2351)

foll 383 lines 15 size $9\frac{1}{2} \times 6$, $6\frac{3}{4} \times 3\frac{1}{2}$

A collection of two works

I

foll 1^b-38^a.

No. 2350.

ندکرة المعاصرین

'I'ADKIRA'I'-UL-MU'ÂSIRÎN.

The well-known anthology of Persian poets, by Hazin See No. 407

Beginning

تعالی الله حمد' بیجونی که اوراق پریشان مجموعہ کون و مکان

را الیم *

It ends with the usual subscription found in many other copies

II

foll 38^b-383^b.

No. 2351.

(مننورا-)

(MANSÛRÂ'I').

A vast collection of letters, elegant prose-pieces and writings of eminent authors, compiled by Muhammad 'Alî Tamannâ bin Muhammad 'Alî, بی حواحه عدد الله Azîmâbâdî 'Abd Ullah Tâ'id Khwâjah 'Abd Ullah Tâ'id, while the introductory heading of the same introduction runs thus 'Introduction which Qatîl wrote

There is no direct proof to show that the compiler of the present work is Muhammad 'Alî Tamannâ, but internal evidence shows that the compilation is due to him. On fol 379^a we find a ^{تأیید} or introduction by Mirzâ Qatîl (d. 1233 = A.D. 1817) in which he says that he wrote it for the Bayâd of Khwâjah Muhammad 'Alî son of Khwâjah 'Abd Ullah Tâ'id, while the introductory heading of the same introduction runs thus 'Introduction which Qatîl wrote

for the Bay'id of the compiler of these pages (i.e. the present collection) Again the collection of Khwajah Abd Ullah Ta'id's letters fol 161^a is headed thus Letters of my father Khwajah Abd Ullah Ta'id In the heading of the introduction to his own Diwan fol 381^a he says Introduction which this humble creature wrote to his own Diwan This is followed by another introduction of his namely to the رايى العصب of Abd Ullah Ta'id headed thus Introduction which I wrote to the رايى العصب of my father From the above facts we can safely conclude that Muhammad Ali poetically styled Tamanna son of Abd Ullah Ta'id is the compiler of this vast collection He has already been mentioned in connection with the رايى العصب noticed under No 861

Contents —

- 1 Mirza Mu'izz Iqbal's preface to the Bay'id See No 896-III Beginning on fol 38^b —

سبحن الله — حمد و ثناء و علم االح *

- 2 Extracts from Tarikh-i Wassa'if beginning on fol 40 —

مع ودا ملك بى — معارف ارباب وركا دسموا الح *

- 3 Nizam Khan Ali's preface to his own Diwan See No 370-I etc beginning on fol 41 —

علا امرای دند سخن االح *

- 4 Letters written by Abd ul Hamid Muniri foll 18^a-20

- 5 Iyid's letters to friends foll 50^a-52^a

- 6 Letters written by Muhammad Tahir Walid Qazwini to his friends foll 2-18^b

- 7 Zuhuri Farshizi's letters to Iyid and others foll 59^a-63

- 8 Iugra's letters foll 63-71^b

- 9 Nasir-i Hamidani's letters to Qadi Mir Nur Ullah Shustari and others foll 71^b-87^b

- 10 Jalal Tabataba'i's letters to Mulla Shayda and others foll 87^b-91^b

- 11 Letters of Mir Muhammad Ja'far Irfan foll 93-103^b

- 12 Amir Muhammad Baqir Dimad's letter to Mulla Abd Ullah Shustari fol 103^b

- 13 Iyid's letter to a friend (not named) and others fol 106

- 14 Mirza Ibrahim Buyuti's letter to Mulla Sharaf ud Din Ali fol 108

- 15 Letter from Shaykh Abul Khayr brother of Shaykh Abul Fadl to Khan Khannan and others foll 109-110^a

- 16 'Urfi's letter to Khân Khânân and others, foll 111^a-112^b.
- 17 Nizâm ud-Dîn 'Alî Shîr's letter to Sultan Husayn Mirzâ, fol 113^a
- 18 From Jalâlâ to Islâm Khân, fol 113^b
- 19 From Nawwâb Âsaf Khân Qazwinî, poetically styled Ja'far, to Hakîm Abul Fath Gilânî, fol 114^a
- 20 From Sadr ud-Dîn Muhammad to Muhtasham Kâshî, fol. 114^b.
- 21 From Hakîm Ruknâ Masîh Kâshî to Khânahzâd Klân, fol. 115^b.
22. From Qâsim Kâhî to Mirzâ Farîdûn, fol 116^b.
- 23 From Nawwâb Khân Khânân to Nawwâb Asaf Khân and others, fol 117^a
- 24 From Mîr 'Abd ul-Wahhâb Ma'mûrî to the governor of Yazd, fol 117^b.
25. From Shâh Muhammad Shîrâzî to Mîr Ja'far 'Irfân, fol 118^a
- 26 Draft of a petition, fol 119^a
- 27 Letter from Mîr Sayyid 'Alî to his brother Mirzâ Qâsim, fol 122^b
- 28 From Mirzâ Qâsim to his brother and others, foll 123^b-133^a
- 29 From Mirzâ Faṣîh to Mirzâ Qâsim, fol. 133^a
30. From Khân Khânân to Muṣṭafî Barûjaidî, fol 134^a.
- 31 From Shaykh Muḥibb Ullah of Patna to Maulânâ Darwîsh of Midnâpûr, fol 135^b
- 32 Extracts from 'Shaykh Muhyî ud-Dîn Ibn ul -'Arabî, fol 136^b.
- 33 Anonymous letters, foll 137^a-138^b
- 34 From Husaynî to Mirzâ 'Azîz Ullah Khurâsânî and others, fol 139^a-140^a
- 35 Anonymous letters, foll 140^a-141^b
- 36 Shaykh Ahmad, in praise of Camel, fol 141^b.
- 37 His letter, fol 142^a
- 38 Letters of Sayyid Shâh Ni'mat Ullah to Amîr ul-Umarâ Nawwâb Ja'far Khân and others, foll 143^a-144^b
- 39 Mîr 'Abd ul-Wahhâb Ma'mûrî to Qâdî Rûh Ullah, fol 144^b
- 40 Draft of Mirzâ Ibrâhîm Artimânî's letter, fol. 145^b
41. Letters of Mirzâ Mu'izz Fîtrat, foll 147^a-155^a
- 42 Hazîn's letter in reply to Ârzû, in connection with comments upon the verses of Khâqânî, fol 155^a
- 43 Letters written by the compiler's father Khawâjah 'Abd Ullah Tâ'îd to friends, foll 161^a-172^b, identical with *Raudah* II of the Riyâd ul-Munsha'ât, No 334

- 44 Letters written by Nadr Ali Khan Murshidabadi foll 173-174^b
- 45 From Munshi Kunj Bihari to Lal Das Sahir fol 174^b
- 46 Munshi Blas Ram in praise of the Diwali Pooja fol 175
- 47 Writings of Mir Abd ur Rasul Istiḡna foll 176-176^b
- 48 Mir Sayyid Sharif's letter fol 176
- 49 Prose prefaces and writings of Nur ud Din Zuhuri Nauras fol 178^b, Gulzar i Ibrahim fol 180^a, Khwan i Khald fol 192^a in praise of Min i Bazar fol 206^a in praise of the Jeweller's shop fol 208^a in praise of the cloth dealer fol 210^a in praise of the flower dealer fol 211^b in praise of the sweetmeat seller fol 213 in praise of the fruit seller fol 216^a in praise of the betel seller fol 218^a in praise of the tobacco seller fol 219 in praise of the vegetable seller fol 221^a see No 281
- 50 Tugra's prose pieces Preface to *Ma'ad al-Duray* fol 222^b in praise of Kashmir fol 224 a description of the lake Hamam fol 230^b Kanz ul Maani in praise of Shah Shuja fol 237^a Tajalliyat in praise of Kashmir fol 240^a Fadkirat ul Atiqin fol 244^a Mir at ul Futuh fol 246 Murtafiyat, a description of a Darbar at Jahangir's Court fol 261 Muḥababat i Rabi fol 263^b Tahqiqat fol 266 All these treatises and prose pieces are included in Tugra's Kulhiyat noticed under No 333
- 51 Faydi's introduction to his own Diwan fol 265
- 52 Mirza Jalala's introduction to the Diwan of Haji Muhammad Jan Qudsi fol 270^a
- 53 Mir Abd ur Rasul Istiḡna's prose pieces foll 271^b-281
- 54 Mirza Muhammad Fahir Wahid Qazwini's writings and prose pieces foll 282^a-296
- 55 Prose piece by Mirza Tahir Nasrabadi fol 296
- 56 Nasira i Hamadani's prose writings foll 300^a-307
- 57 The debate between Shaykh Ibrah and Mulla Shayda fol 307 See No 2176
- 58 Prose writings by Mirza Nizam ud Din Ahmad Tali Hissari fol 310
- 59 Preface by Mir Muhammad Ja far Tihirani poetically styled Irfan to the Lat'if ul Ḥayal fol 313^b
- 60 The same Mir Muhammad Ja far's preface to the Diwan of his father Mir Ala ud Daulah Ali and his other prose writings foll 316^a-320^b
- 61 *Gul wa Nargis* by Mir Sharif bin Qadi Mir Nur Ullah Shustari and his other prose pieces foll 320^b-325^b

- 62 Prose-pieces by Abul Barakât Munîr Lâhaurî, Tâlib, Zulâlî and Zuhûî, foll 325^b–335^b
63. Praise of Asad Khân's house, by 'Abd ur-Razzâq Âgâh, fol 335^b
- 64 Prose-piece by Abul Mafâkhîr Husaynî, fol 338^a
- 65 In praise of Işfahân, fol 343^a.
- 66 Shaykh Abul Fadl's *Khâtimah* to the Markaz-ı Adwâr, fol 345^a
- 67 Extracts from the Akbar Nâmah, fol 348^b.
- 68 In praise of Shâh Muhammad Shîrâzî, by Ismâ'îl, fol 349^b
- 69 An anonymous prose-piece, fol 351^b
- 70 Nawwâb Sa'd Ullah Khân's elegy on the death of Mumtâz Mahal, fol 355^a
- 71 Introduction to the Bayâd of Sirâj ud-Dîn, fol 356^a
- 72 On the conquest of Akbar Nagar, also called Râjmahal, in A H 1069, fol 358^a.
- 73 From the writings of Mirzâ Mu'izz Fîḡiat Mashhadî, fol 359^b
- 74 Mirzâ Muhammad Rafî' Wâ'iz Qazwîni's preface to the first volume of the Abwab ul-Jinân, fol. 361^b.
- 75 Introduction to the Suhuf-ı Ibrâhîm of 'Alî Ibrâhîm Khân, by the compiler's father Khwâjah 'Abd Ullah Tâ'id 'Aẓîmâbâdî, fol 368^a
- 76 Introduction to Mir Abul Qâsim Aurangâbâdî's history of Nawwâb Nizâm 'Alî Khân and other Amîrs of the Deccan, fol 371^a
- 77 Mirzâ Muhammad Hasan Qatîl's preface to the Bayâd of the compiler of the present work, fol 379^a
- 78 Preface which Muhammad 'Alî Tamannâ (i.e. the compiler of the present work) wrote to his own Diwân, fol 381^a In this preface the compiler says that in A H 1212=A D. 1797, when he happened to visit Lucknow, he arranged his Diwân at the request of Mirzâ Muhammad Hasan Qatîl
- 79 The compiler's preface to the ریاض الهندسات of his father, fol. 381^b

A list of contents of both works is given at the beginning of the volume

Written in fair Ta'liq by one and the same scribe
Not dated, 19th century.

One day Nûshûwân, sitting on his throne, sends for his prime minister Buzurj Mîhr, and asks him to write a book within a week's time, observing that the book must neither be too easy nor too difficult. The minister, confused in mind, hastens to his master Aristotle, and explains the situation. The master consoles his pupil, and advises him to write a book on the religious and the worldly life in the form of questions and answers. Buzurj Mîhr then puts a number of questions to his master, to which the latter replies. Buzurj Mîhr then collects these questions and answers in the form of a book, which he presents to his royal master.

Written in ordinary Ta'liq

In the colophon the scribe علام یدر says that he transcribed the copy for one Murâd 'Alî. The date of transcription vaguely given is ٥٠١١ هجرى which, I think, is meant for A H 1105.

The MS once belonged to Sayyid Safdar Nawwâb of 'Azîmâbâd.

MEDICINE.

No. 2039.

fol. 139, lines 17, size $7\frac{3}{4} \times 4\frac{1}{2}$, $4\frac{1}{4} \times 3\frac{1}{2}$

قرا بادین سعائی

QARÂBÂDÎN-I SHIFÂ'Î.

A very damaged copy of Shifâ'î's pharmacopœia. See No. 981.
Beginning

الحمد لله العدم الحكيم *

The copy is damaged, and patches of thick paper are pasted over in many places.

Written in ordinary Ta'liq

Not dated, 18th century

No 2040

fol 304 lines 19 size $8\frac{1}{2} \times 6$ $7 \times 4\frac{1}{2}$

تحفة المومنين

TUHFAT UL-MU'MININ

A fragment of the well known medical work Tuhfat ul Mu'minin on materia medica by Muhammad Mu'min Husayni Tankabuni See Nos 994-998.

The MS opens abruptly thus —

محمد بن دكرنا و سائر كتب و معولات حسنى بن اسحاق الح *
 * محمد بن دكرنا و سائر كتب و معولات حسنى بن اسحاق الح *

corresponding with fol 2 line 5 of No 994 and breaks off with the words —

در - ع افعال موبتر از اول و ثانى و سرج كندة رجسار

و معوى معده الح *

On comparison with No 994 it is found that more than one fourth of the contents of that copy is wanting in the present copy

Written in ordinary Ta'liq

Not dated 18th century

No 2041

fol 88 lines 15 size $10 \times 6\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

سقاء القلوب

SHIFÂ UL-QULÛB

An incomplete copy of Jalal ud Dîn Barjandî's medical tract Shifa ul Qulub transcribed for this library from the MS No 1006 which see

Beginning —

محمد معتمد معتمد اساس الح *

It breaks off with the words —

* از برلى انار دند در رو و بدن مثل نمس و برش

corresponding to fol 98 line 9 of No 1006